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# BRITISH ESSAYISTS;

WITH

## PREFACES

BIOGRAPHICAL, HISTORICAL,  
AND CRITICAL,

BY THE

REV. LIONEL THOMAS BERGUER,

LATE OF ST. MARY HALL, OXON: FELLOW EXTRAORDINARY OF THE  
ROYAL MEDICAL SOCIETY OF EDINBURGH.

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IN FORTY-FIVE VOLUMES.

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GUARDIAN.



No. 55—122.



THE  
GUARDIAN.

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Nº 55. THURSDAY, MAY 14, 1713.

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———quis enim virtutem amplectitur ipsam,  
Præmia si tollas?—— JUV. Sat. 10. v. 141.

For who would virtue for herself regard,  
Or wed, without the portion of reward?—DRYDEN.

IT is usual with polemical writers to object ill designs to their adversaries. This turns their argument into satire, which, instead of shewing an error in the understanding, tends only to expose the morals of those they write against. I shall not act after this manner with respect to the freethinkers. Virtue, and the happiness of society, are the great ends which all men ought to promote; and some of that sect would be thought to have at heart above the rest of mankind. But supposing those who make that profession to carry on a good design in the simplicity of their hearts, and according to their best knowledge, yet it is much to be feared, those well-meaning souls, while they endeavoured to recommend virtue, have in reality been advancing the interests of vice; which, as I take to proceed from their ignorance of human nature, we may hope, when they become sensible of their mistake, they will, in consequence of that beneficent principle they pretend to act upon, reform their practice for the future.

The sages, whom I have in my eye, speak of virtue as the most amiable thing in the world; but at the same time that they extol her beauty, they take care to lessen her portion. Such innocent creatures are they, and so great strangers to the world, that they think this a likely method to increase the number of her admirers.

Virtue has in herself the most engaging charms; and Christianity, as it places her in the strongest light, and adorned with all her native attractions, so it kindles a new fire in the soul, by adding to them the unutterable rewards which attend her votaries in an eternal state. Or if there are men of a saturnine and heavy complexion, who are not easily lifted up by hope, there is the prospect of everlasting punishments to agitate their souls, and frighten them into the practice of virtue, and an aversion from vice.

Whereas your sober freethinkers tell you, that virtue indeed is beautiful, and vice deformed; the former deserves your love, and the latter your abhorrence; but then it is for their own sake, or on account of the good and evil which immediately attend them, and are inseparable from their respective natures. As for the immortality of the soul, or eternal punishments and rewards, those are openly ridiculed, or rendered suspicious by the most sly and laboured artifice.

I will not say these men act treacherously in the cause of virtue; but will any one deny that they act foolishly, who pretend to advance the interest of it by destroying or weakening the strongest motives to it, which are accommodated to all capacities, and fitted to work on all dispositions, and enforcing those alone which can affect only a generous and exalted mind.

Surely they must be destitute of passion them-

selves, and unacquainted with the force it hath on the minds of others, who can imagine that the mere beauty of fortitude, temperance, and justice, is sufficient to sustain the mind of man in a severe course of self-denial against all the temptations of present profit and sensuality.

It is my opinion that freethinkers should be treated as a set of poor ignorant creatures, that have not sense to discover the excellency of religion; it being evident those men are no witches, nor likely to be guilty of any deep design, who proclaim aloud to the world, that they have less motives to honesty than the rest of their fellow-subjects, who have all the inducements to the exercise of any virtue which a freethinker can possibly have; and besides that, the expectation of never-ending happiness, or misery, as the consequence of their choice.

Are not men actuated by their passions? and are not hope and fear the most powerful of our passions? and are there any objects which can rouse and awaken our hopes and fears, like those prospects that warm and penetrate the heart of a Christian, but are not regarded by a freethinker?

It is not only a clear point, that a Christian breaks through stronger engagements whenever he surrenders himself to commit a criminal action, and is stung with a sharper remorse after it, than a freethinker; but it should even seem that a man who believes no future state, would act a foolish part in being thoroughly honest. For what reason is there why such a one should postpone his own private interest, or pleasure, to the doing his duty? If a Christian foregoes some present advantage for the sake of his conscience, he acts accountably, because it is with the view of gaining some greater future good: but he that, having no such view, should yet

conscientiously deny himself a present good in any incident where he may save appearances, is altogether as stupid as he that would trust him at such a juncture.

It will, perhaps, be said, that virtue is her own reward, that a natural gratification attends good actions, which is alone sufficient to excite men to the performance of them. But although there is nothing more lovely than virtue, and the practice of it is the surest way to solid natural happiness, even in this life; yet titles, estates, and fantastical pleasures, are more ardently sought after by most men, than the natural gratifications of a reasonable mind; and it cannot be denied, that virtue and innocence are not always the readiest methods to attain that sort of happiness. Besides, the fumes of passion must be allayed, and reason must burn brighter than ordinary, to enable men to see and relish all the native beauties and delights of a virtuous life. And though we should grant our freethinkers to be a set of refined spirits, capable only of being enamoured of virtue, yet what would become of the bulk of mankind who have gross understandings, but lively senses, and strong passions? What a deluge of lust, and fraud, and violence, would in a little time overflow the whole nation, if these wise advocates for morality were universally hearkened to! Lastly, opportunities do sometimes offer, in which a man may wickedly make his fortune, or indulge a pleasure, without fear of temporal damage, either in reputation, health, or fortune. In such cases what restraint do they lie under who have no regards beyond the grave; the inward compunctions of a wicked, as well as the joys of an upright, mind, being grafted on the sense of another state?

The thought, 'that our existence terminates with this life,' doth naturally check the soul in any gener-

ous pursuit, contract her views, and fix them on temporary and selfish ends. It dethrones the reason, extinguishes all noble and heroic sentiments, and subjects the mind to the slavery of every present passion. The wise heathens of antiquity were not ignorant of this: hence they endeavoured by fables, and conjectures, and the glimmerings of nature, to possess the minds of men with the belief of a future state, which has been since brought to light by the gospel, and is now most inconsistently decried by a few weak men, who would have us believe that they promote virtue, by turning religion into ridicule.

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Nº 56. FRIDAY, MAY 15, 1713.

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Quid mentem traxisse polo, quid profuit altum  
Erex isse caput? pecudum si more pererrant.—CLAUD.

What profits us, that we from heaven derive  
A soul immortal, and with looks erect  
Survey the stars; if, like the brutal kind,  
We follow where our passions lead the way?

I WAS considering last night, when I could not sleep, how noble a part of the creation man was designed to be, and how distinguished in all his actions above other earthly creatures. From whence I fell to take a view of the change and corruption which he has introduced into his own condition, the grovelling appetites, the mean characters of sense, and wild courses of passions, that cast him from the degree in which Providence had placed him; the debasing himself with qualifications not his own; and his degenerating into a lower sphere of action. This inspired me with a mixture of contempt and anger;



which, however, was not so violent as to hinder the return of sleep, but grew confused as that came upon me, and made me end my reflections with giving mankind the opprobrious names of inconsiderate, mad, and foolish.

Here, methought, where my waking reason left the subject, my fancy pursued it in a dream; and I imagined myself in a loud soliloquy of passion, railing at my species, and walking hard to get rid of the company I despised; when two men, who had overheard me, made up on either hand. These I observed had many features in common which might occasion the mistake of one for the other in those to whom they appear single; but I, who saw them together, could easily perceive, that though there was an air of severity in each, it was tempered with a natural sweetness in the one, and by turns constrained or ruffled by the designs of malice in the other.

I was at a loss to know the reason of their joining me so briskly: when he, whose appearance displeased me most, thus addressed his companion: 'Pray, brother, let him alone, and we shall immediately see him transformed into a tiger.' This struck me with horror, which the other perceived, and pitying my disorder, bid me be of good courage, for though I had been savage in my treatment of mankind (whom I should rather reform than rail against), he would, however, endeavour to rescue me from my danger. At this I looked a little more cheerful, and while I testified my resignation to him, we saw the angry brother fling away from us in a passion for his disappointment. Being now left to my friend, I went back with him at his desire, that I might know the meaning of those words which had so affrighted me.

As we went along, 'To inform you,' says he, 'with whom you have this adventure, my name is Reproof,

and his Reproach, both born of the same mother ; but of different fathers. Truth is our common parent. Friendship, who saw her, fell in love with her, and she being pleased with him, he begat me upon her ; but, awhile after, Enmity lying in ambush for her, became the father of him whom you saw along with me. The temper of our mother inclines us to the same sort of business, the informing mankind of their faults ; but the different complexions of our fathers make us differ in our designs and company. I have a natural benevolence in my mind which engages me with friends ; and he a natural impetuosity in his, which casts him among enemies.'

As he thus discoursed, we came to a place where there were three entrances into as many several walks, which lay aside of one another. We passed into the middlemost, a plain straight regular walk, set with trees, which added to the beauty of the place, but did not so close their boughs over head as to exclude the light from it. Here as we walked I was made to observe, how the road on one hand was full of rocks and precipices, over which Reproach (who had already gotten thither) was furiously driving unhappy wretches : the other side was all laid out in gardens of gaudy tulips, amongst whose leaves the serpents wreathed, and at the end of every grassy walk the enchantres Flattery was weaving bowers to lull souls asleep in. We continued still walking on the middle way, until we arrived at a building in which it terminated. This was formerly erected by Truth for a watch-tower, from whence she took a view of the earth, and, as she saw occasion, sent out Reproof, or even Reproach, for our reformation. Over the door I took notice that a face was carved with a heart upon the lips of it, and presently called to mind that this was the ancients' emblem of sincerity. In the entrance

I met with Freedom of Speech and Complaisance, who had for a long time looked upon one another as enemies; but Reproof has so happily brought them together, that they now act as friends and fellow-agents in the same family. Before I ascended the stairs, I had my eyes purified by a water which made me see extremely clear; and I think they said it sprung in a pit, from whence (as Democritus had reported) they formerly had brought up Truth, who had hid herself in it. I was then admitted to the upper chamber of prospect, which was called the Knowledge of Mankind: here the window was no sooner opened, but I perceived the clouds to roll off and part before me, and a scene of all the variety of the world presented itself.

But how different was mankind in this view from what it used to appear! Methought the very shape of most of them was lost; some had the heads of dogs, others of apes or parrots, and, in short, wherever any one took upon him the inferior and unworthy qualities of other creatures, the change of his soul became visible in his countenance. The strutting pride of him who is endued with brutality instead of courage, made his face shoot out into the form of a horse's; his eyes became prominent, his nostrils widened, and his wig untying flowed down on one side of his neck in a waving mane. The talkativeness of those who love the ill-nature of conversation made them turn into assemblies of geese, their lips hardened to bills by eternal using, they gabbled for diversion, they hissed in scandal, and their ruffles falling back on their arms, a succession of little feathers appeared, which formed wings for them to flutter with from one visit to another. The envious and malicious lay on the ground with the heads of different sorts of serpents; and not endeavouring to erect themselves, but meditating mischief to others,

they sucked the poison of the earth, sharpened their tongues to stings upon the stones, and rolled their trains unperceivably beneath their habits. The hypocritical oppressors wore the face of crocodiles: their mouths were instruments of cruelty, their eyes of deceit; they committed wickedness, and bemoaned that there should be so much of it in the world; they devoured the unwary, and wept over the remains of them. The covetous had so hooked and worn their fingers by counting interests upon interests, that they were converted to the claws of harpies, and these they still were stretching out for more, yet still seemed unsatisfied with their acquisitions. The sharpers had the looks of camelions: they every minute changed their appearance, and fed on swarms of flies which fell as so many cullies amongst them. The bully seemed a dunghill cock: he crested well and bore his comb aloft; he was beaten by almost every one, yet still sung for triumph; and only the mean coward pricked up the ears of a hare to fly before him. Critics were turned into cats, whose pleasure and grumbling go together. Fops were apes in embroidered jackets. Flatterers were curled spaniels, fawning and crouching. The crafty had the face of a fox, the slothful of an ass, the cruel of a wolf, the ill-bred of a bear, the lechers were goats, and the gluttons swine. Drunkenness was the only vice that did not change the face of its professors into that of another creature: but this I took to be far from a privilege, for these two reasons; because it sufficiently deforms them of itself, and because none of the lower rank of beings is guilty of so foolish an intemperance.

As I was taking a view of these representations of things without any more order than is usual in a dream, or in the confusion of the world itself, I perceived a concern within me for what I saw. My eyes

began to moisten, as if the virtue of that water with which they were purified was lost for a time, by their being touched with that which arose from passion. The clouds immediately began to gather again, and close from either hand upon the prospect. I then turned towards my guide, who addressed himself to me after this manner: ‘ You have seen the condition of mankind when it descends from its dignity; now therefore guard yourself from that degeneracy by a modest greatness of spirit on one side, and a conscious shame on the other. Endeavour also with a generosity of goodness to make your friends aware of it; let them know what defects you perceive are growing upon them: handle the matter as you see reason, either with the airs of severe or humorous affection; sometimes plainly describing the degeneracy in its full proper colours, or at other times letting them know, that if they proceed as they have begun, you give them to such a day, or so many months, to turn bears, wolves, or foxes, &c. Neither neglect your more remote acquaintance, where you see any worthy and susceptible of admonition. Expose the beasts whose qualities you see them putting on, where you have no mind to engage with their persons. The possibility of their applying this is very obvious. The Egyptians saw it so clearly, that they made the pictures of animals explain their minds to one another instead of writing; and, indeed, it is hardly to be missed, since Æsop took them out of their mute condition, and taught them to speak for themselves with relation to the actions of mankind.’

My guide had thus concluded, and I was promising to write down what was shewn me for the service of the world, when I was awakened by a zealous old servant of mine, who brought me the Examiner, and told me with looks full of concern, he was afraid I was in it again.

N<sup>o</sup> 57. SATURDAY, MAY 16, 1713.

Quàm multa injusta ac prava fiunt moribus !

TER. Heaut. act. iv. sc. 7.

How many unjust and wrong things are authorized by custom !

It is of no small concern to me, that the interests of virtue are supplanted by common custom and regard for indifferent things. Thus mode and fashion defend the most absurd and unjust proceedings, and nobody is out of countenance for doing what every body practises, though at the same time there is no one who is not convinced in his own judgment of the errors in which he goes on with the multitude. My correspondent, who writes me the following letter, has put together a great many points which would deserve serious consideration, as much as things which at first appearance bear a weightier aspect. He recites almost all the little arts that are used in the way of matrimony, by the parents of young women. There is nothing more common than for people, who have good and worthy characters, to run, without respect to the laws of gratitude, into the most exorbitant demands for their children, upon no other foundation than that which should incline them to the quite contrary, the unreserved affection of the lover. I shall at this time, by inserting my correspondent's letter, lay such offences before all parents and daughters respectively, and reserve the particular instances to be considered in future precautions.

‘ To NESTOR IRONSIDE, Esq.

‘ SIR,

‘ I have for some time retired myself from the town and business to a little seat, where a pleasant champaign country, good roads, and healthful air tempt

me often abroad; and being a single man, have contracted more acquaintance than is suitable to my years, or agreeable to the intentions of retirement I brought down with me hither. Among others, I have a young neighbour, who yesterday, imparted to me the history of an honourable amour, which has been carried on a considerable time with a great deal of love on his side, and (as he says he has been made to believe) with something very unlike aversion on the young lady's. But so matters have been contrived, that he could never get to know her mind thoroughly. When he was first acquainted with her, he might be as intimate with her as other people; but since he first declared his passion, he has never been admitted to wait upon her, or to see her, other than in public. If he went to her father's house, and desired to visit her, she was either to be sick or out of the way, and nobody would come near him in two hours, and then he should be received as if he had committed some strange offence. If he asked her father's leave to visit her, the old gentleman was mute. If he put it negatively, and, asked if he refused it, the father would answer with a smile, "No, I do not say so neither." If they talked of the fortune, he had considered his circumstances, and it every day diminished. If the settlements came into debate, he had considered the young gentleman's estate, and daily increased his expectations. If the mother was consulted, she was mightily for the match, but affected strangely to shew her cunning in perplexing matters. It went off seemingly several times, but my young neighbour's passion was such that it easily revived upon the least encouragement given him; but tired out with writing (the only liberty allowed him), and receiving answers at cross purposes, destitute of all hopes, he at length wrote a formal adieu; but it was very unfortunately timed, for soon

after he had the long wished-for opportunity of finding her at a distance from her parents. Struck with the joyful news, in heat of passion, resolute to do any thing rather than leave her, down he comes post, directly to the house where she was, without any preparatory intercession after the provocation of an adieu. She, in a premeditated anger to shew her resentment, refused to see him. He in a kind of fond frenzy, absent from himself, and exasperated into rage, cursed her heartily; but returning to himself, was all confusion, repentance, and submission. But in vain; the lady continued inexorable, and so the affair ended in a manner that renders them very unlikely ever to meet again. Through the pursuit of the whole story (whereof I give but a short abstract) my young neighbour appeared so touched, and discovered such certain marks of unfeigned love that I cannot but be heartily sorry for them both. When he was gone, I sat down immediately to my scrutoir, to give you the account, whose business as a Guardian, it is to tell your wards what is to be avoided, as well as what is fit to be done. And I humbly propose, that you will, upon this occasion, extend your instructions to all sorts of people concerned in treaties of this nature (which of all others do most nearly concern human life), such as parents, daughters, lovers, and confidants of both sexes. I desire leave to observe, that the mistakes in this courtship (which might otherwise probably have succeeded happily) seem chiefly these four, viz.

‘1. The father’s close equivocal management, so as always to keep a reservation to use upon occasion, when he found himself pressed.

‘2. The mother’s affecting to appear extremely artful.

‘3. A notion in the daughter (who is a lady of singular good sense and virtue) that no man can love



her as he ought, who can deny any thing her parents demand.

‘ 4. Carrying on the affair by letters and confidants, without sufficient interviews.

‘ I think you cannot fail obliging many in the world, besides my young neighbour and me, if you please to give your thoughts upon treaties of this nature, wherein all the nobility and gentry of this nation (in the unfortunate methods marriages are at present in) come at one time or other unavoidably to be engaged; especially it is my humble request, you will be particular in speaking to the following points, to wit :

‘ 1. Whether honourable love ought to be mentioned first to the young lady, or her parents ?

‘ 2. If to the young lady first, whether a man is obliged to comply with all the parents demand afterward, under pain of breaking off dishonourably ?

‘ 3. If to the parents first, whether the lover may insist upon what the father pretends to give, and refuse to make such settlement as must incapacitate him for any thing afterward ; without just imputation of being mercenary, or putting a slight upon the lady, by entertaining views upon the contingency of her death ?

‘ 4. What instructions a mother ought to give her daughter upon such occasions, and what the old lady’s part properly is in such treaties, her husband being alive ?

‘ 5. How far a young lady is in duty obliged to observe her mother’s directions, and not to receive any letters or messages without her knowledge ?

‘ 6. How far a daughter is obliged to exert the power she has over her lover, for the ease and advantage of her father and his family ; and how far she may consult and endeavour the interest of the family she is to marry into ?

‘7. How far letters and confidants of both sexes may regularly be employed, and wherein they are improper?

‘8. When a young lady’s pen is employed about settlements, fortunes, or the like, whether it be an affront to give the same answers as if it had been in the hand-writing of those that instructed her?

‘Lastly, be pleased at your leisure to correct that too common way among fathers. of publishing in the world, that they will give their daughters twice the fortune they really intend, and thereby drawing young gentlemen, whose estates are often in debt, into a dilemma, either of crossing a fixed inclination, contracted by a long habit of thinking upon the same person, and so being miserable that way; or else beginning the world under a burden they can never get quit of.

‘Thus, sage Sir, have I laid before you all that does at present occur to me on the important subject of marriage; but before I seal up my epistle, I must desire you farther to consider, how far treaties of this sort come under the head of bargain and sale; and whether you cannot find out measures to have the whole transacted in fairer and more open market than at present. How would it become you to put the laws in execution against forestallers, who take the young things of each sex before they are exposed to an honest sale, or the worth or imperfection of the purchase is thoroughly considered?

‘We mightily want a demand for women in these parts.

I am, -sagacious Sir,

Your most obedient and

Most humble servant,

T. L.’

N<sup>o</sup> 58. MONDAY, MAY 18, 1713.

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*Nec sibi, sed toti genitum se credere mundo.*—LUCAN.

Not for himself, but for the world, he lives.

A PUBLIC spirit is so great and amiable a character, that most people pretend to it, and perhaps think they have it in the most ordinary occurrences of life. Mrs. Cornelia Lizard buys abundance of romances for the encouragement of learning; and Mrs. Annabella squanders away her money in buying fine clothes, because it sets a great many poor people at work. I know a gentleman, who drinks vast quantities of ale and October to encourage our own manufactures; and another who takes his three bottles of French claret every night, because it brings a great custom to the crown.

I have been led into this chat, by reading some letters upon my paper of Thursday was se'nnight. Having there acquainted the world, that I have, by long contemplation and philosophy, attained to so great a strength of fancy, as to believe every thing to be my own, which other people possess only for ostentation; it seems that some persons have taken it in their heads, that they are public benefactors to the world, while they are only indulging their own ambition, or infirmities. My first letter is from an ingenious author, who is a great friend to his country, because he can get neither victuals nor clothes any other way.

‘TO NESTOR IRONSIDE, Esq.

‘SIR,

‘Of all the precautions, with which you have instructed the world, I like that best, which is upon

natural and fantastical pleasure, because it falls in very much with my own way of thinking. As you receive real delight from what creates only imaginary satisfactions in others; so do I raise to myself all the conveniences of life by amusing the fancy of the world. I am, in a word, a member of that numerous tribe, who write for their daily bread. I flourish in a dearth of foreign news; and though I do not pretend to the spleen, I am never so well as in the time of a westerly wind. When it blows from that auspicious point, I raise to myself contributions from the British isle, by affrighting my superstitious countrymen with printed relations of murders, spirits, prodigies, or monsters. According as my necessities suggest to me, I hereby provide for my being. The last summer I paid a large debt for brandy and tobacco, by a wonderful description of a fiery dragon, and lived for ten days together upon a whale and a mermaid. When winter draws near, I generally conjure up my spirits, and have my apparitions ready against long dark evenings. From November last, till January, I lived solely upon murders; and have, since that time, had a comfortable subsistence from a plague and a famine. I made the Pope pay for my beef and mutton last Lent, out of pure spite to the Romish religion; and at present my good friend the King of Sweden finds me in clean linen, and the Mufti gets me credit at the tavern.

The astonishing accounts that I record, I usually enliven with wooden cuts, and the like paltry embellishments. They administer to the curiosity of my fellow-subjects, and not only advance religion and virtue, but take restless spirits off from meddling with the public affairs. I therefore cannot think myself a useless burden upon earth: and that I may still do the more good in my generation, I shall give the world, in a short time, a history of my life, studies,

maxims, and achievements, provided my bookseller advances a round sum for my copy.

I am, Sir, yours.'

The second is from an old friend of mind in the country, who fancies that he is perpetually doing good, because he cannot live without drinking.

'OLD IRON,

'We take thy papers in at the Bowling-Green, where the country gentlemen meet every Tuesday, and we look upon thee as a comical dog. Sir Harry was hugely pleased at thy fancy of growing rich at other folks' cost; and for my own part, I like my own way of life the better, since I find I do my neighbours as much good as myself. I now smoke my pipe with the greater pleasure, because my wife says, she likes it well enough at second hand; and drink stale beer the more hardily, because unless I will, nobody else does. I design to stand for our borough the next election, on purpose to make the squire on the other side tap lustily for the good of our town; and have some thoughts of trying to get knighted, because our neighbours take a pride in saying, they have been with Sir such a one.

'I have a pack of pure slow hounds against thou comest into the country, and Nanny my fat doe shall bleed when we have thee at Hawthorn-hall. Pr'y-thee do not keep staring at gilt coaches, and stealing necklaces and trinkets from people with thy looks. Take my word for it, a gallon of my October will do thee more good than all thou canst get by fine sights at London, which I will engage thou may'st put in the shine\* of thine eye.

I am, old Iron, thine to command,

NIC. HAWTHORN.'

The third is from a lady who is going to ruin her

\* i. e. And never see the worse for it. A.

family by coaches and liveries, purely out of compassion to us poor people that cannot go to the price of them.

‘SIR,

‘Sir, I am a lady of birth and fortune, but never knew, until last Thursday, that the splendour of my equipage was so beneficial to my country. I will not deny that I have dressed for some years out of the pride of my heart; but am very glad that you have so far settled my conscience in that particular, that I can now look upon my vanities as so many virtues. Since I am satisfied that my person and garb give pleasure to my fellow-creatures, I shall not think the three hours’ business I usually attend at my toilette, below the dignity of a rational soul. I am content to suffer great torment from my stays, that my shape may appear graceful to the eyes of others; and often mortify myself with fasting, rather than my fatness should give distaste to any man in England.

‘I am making up a rich brocade for the benefit of mankind, and design, in a little time, to treat the town with a thousand pounds worth of jewels. I have ordered my chariot to be new painted for your use, and the world’s; and have prevailed upon my husband to present you with a pair of fine Flanders mares, by driving them every evening round the ring. Gay pendants for my ears, a costly cross for my neck, a diamond of the best water for my finger, shall be purchased at any rate to enrich you; and I am resolved to be a patriot in every limb. My husband will not scruple to oblige me in these trifles, since I have persuaded him, from your scheme, that pin-money is only so much set apart for charitable uses. You see, Sir, how expensive you are to me, and I hope you will esteem me accordingly; especially when I assure you that I am, as far as you can see me,

Entirely yours,

CLEORA.’

N<sup>o</sup> 59. TUESDAY, MAY 19, 1713.

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*Sic honor et nomen divinis vatibus atque  
Carminibus venit.*——— *HOR. Ars Poet. ver. 400.*

So ancient is the pedigree of verse,  
And so divine a poet's function.—*ROSCOMMON.*

THE tragedy of Cato has increased the number of my correspondents, but none of them can take it ill, that I give the preference to the letters which come from a learned body, and which on this occasion may not improperly be termed the *Plausus Academici*. The first is from my Lady Lizard's youngest son, who (as I mentioned in a former precaution) is fellow of All-souls, and applies himself to the study of divinity.

‘SIR,

‘I return you thanks for your present of Cato: I have read it over several times with the greatest attention and pleasure imaginable. You desire to know my thoughts of it, and at the same time compliment me upon my knowledge of the ancient poets. Perhaps you may not allow me to be a good judge of them, when I tell you, that the tragedy of Cato exceeds, in my opinion, any of the dramatic pieces of the ancients. But these are books I have some time since laid by; being, as you know, engaged in the reading of divinity, and conversant chiefly in the poetry of the truly inspired writers. I scarce thought any modern tragedy could have mixed suitably with such serious studies, and little imagined to have found such exquisite poetry, much less such exalted sentiments of virtue, in the dramatic performances of a contemporary.

‘How elegant, just, and virtuous, is that reflection of Portius!

The ways of Heaven are dark and intricate,  
Puzzled in mazes, and perplex’d with errors;  
Our understanding traces them in vain,  
Lost and bewilder’d in the fruitless search;  
Nor sees with how much art the windings run,  
Nor where the regular confusion ends.

‘Cato’s soliloquy at the beginning of the fifth act is inimitable, as indeed is almost every thing in the whole play: but what I would observe, by particularly pointing at these places, is, that such virtuous and moral sentiments were never before put into the mouth of a British actor; and I congratulate my countrymen on the virtue they have shewn in giving them (as you tell me) such loud and repeated applauses. They have now cleared themselves of the imputation which a late writer had thrown upon them in his 502d speculation. Give me leave to transcribe his words:

‘“ In the first scene of Terence’s play, the *Self-Tormentor*, when one of the old men accuses the other of impertinence for interposing in his affairs, he answers, ‘I am a man, and cannot help feeling any sorrow that can arrive at man.’ It is said this sentence was received with universal applause. There cannot be a greater argument of the general good understanding of a people, than a sudden consent to give their approbation of a sentiment which has no emotion in it.

‘“ If it were spoken with never so great skill in the actor, the manner of uttering that sentence could have nothing in it which could strike any but people of the greatest humanity, nay people elegant and skilful in observations upon it. It is possible he might have laid his hand on his breast, and with a winning insinuation in his countenance, expressed to



his neighbour, that he was a man who made his case his own; yet I will engage a player in Covent-garden might hit such an attitude a thousand times before he would have been regarded." These observations in favour of the Roman people, may now be very justly applied to our own nation.

Here will I hold. If there's a power above us,  
(And that there is, all nature cries aloud  
Through all her works) He must delight in virtue;  
And that which he delights in must be happy.

'This will be allowed, I hope, to be as virtuous a sentiment as that which he quotes out of Terence; and the general applause with which (you say) it was received, must certainly make this writer (notwithstanding his great assurance in pronouncing upon our ill taste) alter his opinion of his countrymen.

'Our poetry, I believe, and not our morals, has been generally worse than that of the Romans; for it is plain, when we can equal the best dramatic performance of that polite age, a British audience may vie with the Roman theatre in the virtue of their applauses.

'However different in other things our opinions may be, all parties agree in doing honour to a man who is an honour to our country. How are our hearts warmed by this excellent tragedy with the love of liberty, and our constitution! How irresistible is virtue in the character of Cato! Who would not say with the Numidian prince to Marcia,

I'll gaze for ever on thy godlike father,  
Transplanting, one by one, into my life  
His bright perfections, till I shine like him.

Rome herself received not so great advantages from her patriot, as Britain will from this admirable representation of him. Our British Cato improves our language, as well as our morals, nor will it be in the

power of tyrants to rob us of him (or to use the last line of an epigram to the author),

In vain your Cato stabs, he cannot die.

I am, Sir, your most obliged humble servant,  
WILLIAM LIZARD.'

Oxon. All-souls Col. May 6.

'MR. IRONSIDE, Oxon. Christ-church, May 7.

'You are, I perceive, a very wary old fellow, more cautious than a late brother-writer of yours, who at the rehearsal of a new play, would, at the hazard of his judgment, endeavour to prepossess the town in its favour; whereas you very prudently waited until the tragedy of Cato had gained a universal and irresistible applause, and then with great boldness venture to pronounce your opinion of it to be the same with that of all mankind. I will leave you to consider whether such a conduct becomes a Guardian, who ought to point out to us proper entertainments, and instruct us when to bestow our applause. However, in so plain a case we did not wait for your directions; and I must tell you, that none here were earlier or louder in their praises of Cato, than we at Christ-church. This may, I hope, convince you, that we do not deserve the character (which envious dull fellows give us) of allowing nobody to have wit or parts but those of our own body, especially when I let you know that we are many of us,

Your affectionate humble servants.'

'TO NESTOR IRONSIDE, Esq.

'MR. IRONSIDE, Oxon. Wad. Coll. May 7.

'Were the seat of the muses silent while London is so loud in their applause of Cato, the University's title to that name might very well be suspected;—in justice therefore to your Alma Mater, let the world know our opinion of that tragedy here.

‘The author’s other works had raised our expectation of it to a very great height, yet it exceeds whatever we could promise ourselves from so great a genius.

‘Cæsar will no longer be a hero in our declamations. This tragedy has at once stripped him of all the flattery and false colours, which historians and the classic authors had thrown upon him, and we shall for the future treat him as a murderer of the best patriot of his age, and a destroyer of the liberties of his country. Cato, as represented in these scenes, will cast a blacker shade on the memory of that usurper, than the picture of him did upon his triumph. Had this finished dramatic piece appeared some hundred years ago, Cæsar would have lost so many centuries of fame, and monarchs had disdained to let themselves be called by his name. However it will be an honour to the times we live in, to have had such a work produced in them, and a pretty speculation for posterity to observe, that the tragedy of Cato was acted with general applause in 1713. I am, Sir,

Your most humble servant, &c. A. B.

‘P. S. The French translation of Cato now in the press, will, I hope, be *in usum Delphini*.’

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N° 60. WEDNESDAY, MAY 20, 1713.

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Nihil legebat quod non exciperet.—PLIN. Epist.

He pick’d something out of every thing he read.

‘TO NESTOR IRONSIDE, Esq.

‘SIR,

‘THERE is nothing in which men deceive themselves more ridiculously, than in the point of reading, and

which, as it is commonly practised under the notion of improvement, has less advantage. The generality of readers who are pleased with wandering over a number of books, almost at the same instant, or if confined to one, who pursue the author with much hurry and impatience to his last page, must without doubt be allowed to be notable digesters. This unsettled way of reading naturally seduces us into as undetermined a manner of thinking, which unprofitably fatigues the imagination, when a continued chain of thought would probably produce inestimable conclusions. All authors are eligible either for their matter, or style; if for the first, the elucidation and disposition of it into proper lights ought to employ a judicious reader; if for the last, he ought to observe how some common words are started into a new signification, how such epithets are beautifully reconciled to things that seemed incompatible, and must often remember the whole structure of a period, because by the least transposition, that assemblage of words which is called a style, becomes utterly annihilated. The swift dispatch of common readers not only eludes their memory, but betrays their apprehension, when the turn of thought and expression would insensibly grow natural to them, would they but give themselves time to receive the impression. Suppose we fix one of these readers in an easy chair, and observe him passing through a book with a grave ruminating face, how ridiculously must he look, if we desire him to give an account of an author he has just read over! and how unheeded must the general character of it be, when given by one of these serene unobservers! The common defence of these people, is, that they have no design in reading but for pleasure, which I think should rather arise from the reflection and remembrance of what one has read, than from the transient satisfaction of what one does, and

we should be pleased proportionably as we are profited. It is prodigious arrogance in any one to imagine, that by one hasty course through a book he can fully enter into the soul and secrets of a writer, whose life perhaps has been busied in the birth of such production. Books that do not immediately concern some profession or science, are generally run over as mere empty entertainments, rather than as matter of improvement; though, in my opinion, a refined speculation upon morality, or history, requires as much time and capacity to collect and digest, as the most abstruse treatise of any profession; and I think, besides, there can be no book well written, but what must necessarily improve the understanding of the reader, even in the very profession to which he applies himself. For to reason with strength, and express himself with propriety, must equally concern the divine, the physician, and the lawyer. My own course of looking into books has occasioned these reflections, and the following account may suggest more.

‘ Having been bred up under a relation that had a pretty large study of books, it became my province once a week to dust them. In the performance of this my duty, as I was obliged to take down every particular book, I thought there was no way to deceive the toil of my journey through the different abodes and habitations of these authors but by reading something in every one of them; and in this manner to make my passage easy from the comely folio in the upper shelf or region, even through the crowd of duodecimos in the lower. By frequent exercise I became so great a proficient in this transitory application to books, that I could hold open half a dozen small authors in my hand, grasping them with as secure a dexterity as a drawer doth his glasses, and feasting my curious eye with all of them

at the same instant. Through these methods the natural irresolution of my youth was much strengthened, and having no leisure, if I had had inclination, to make pertinent observations in writing, I was thus confirmed a very early wanderer. When I was sent to Oxford, my chiefest expense run upon books, and my only consideration in such expense upon numbers, so that you may be sure I had what they call a choice collection, sometimes buying by the pound, sometimes by the dozen, at other times by the hundred. For the more pleasant use of a multitude of books, I had, by frequent conferences with an ingenious joiner, contrived a machine of an orbicular structure, that had its particular receptions for a dozen authors, and which, with the least touch of the finger, would whirl round, and present the reader at once with a delicious view of its full furniture. Thrice a day did I change, not only the books, but the languages; and had used my eye to such a quick succession of objects, that in the most precipitate twirl I could catch a sentence out of each author, as it passed fleeting by me. Thus my hours, days, and years, flew unprofitably away, but yet were agreeably lengthened by being distinguished with this endearing variety; and I cannot but think myself very fortunate in my contrivance of this engine, with its several new editions and amendments, which have contributed so much to the delight of all studious vagabonds. When I had been resident the usual time at Oxford that gains one admission into the public library, I was the happiest creature on earth, promising to myself most delightful travels through this new world of literature. Sometimes you might see me mounted upon a ladder, in search of some Arabian manuscripts, which had slept in a certain corner undisturbed for many years. Once I had the misfortune to fall from this eminence, and

catching at the chains of the books, was seen hanging in a very merry posture, with two or three large folios rattling about my neck, till the humanity of Mr. Crab\* the librarian disentangled us.

‘As I always held it necessary to read in public places, by way of ostentation, but could not possibly travel with a library in my pockets, I took the following method to gratify this errantry of mine. I contrived a little pocket-book, each leaf of which was a different author, so that my wandering was indulged and concealed within the same enclosure.

‘This extravagant humour, which should seem to pronounce me irrecoverable, had the contrary effect; and my hand and eye being thus confined to a single book, in a little time reconciled me to the perusal of a single author. However, I chose such a one as had as little connexion as possible, turning to the Proverbs of Solomon, where the best instructions are thrown together in the most beautiful range imaginable, and where I found all that variety which I had before sought in so many different authors, and which was so necessary to beguile my attention. By these proper degrees, I have made so glorious a reformation in my studies, that I can keep company with Tully in his most extended periods, and work through the continued narrations of the most prolix historian. I now read nothing without making exact collections, and shall shortly give the world an instance of this in the publication of the following discourses. The first is a learned controversy about the existence of griffins, in which I hope to convince the world, that notwithstanding such a mixed creature has been allowed by Ælian, Solinus, Mela, and Herodotus, that they have been perfectly mistaken in that matter, and shall support myself by the autho-

\* Though Oxford is mentioned in the text, this seems to be an oblique stroke at Dr. Bentley.

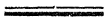
rity of Albertus, Pliny, Aldrovandus, and Matthias Michovius, which two last have clearly argued that animal out of the creation.

‘The second is a treatise of sternutation or sneezing, with the original custom of saluting or blessing upon that motion; as also with a problem from Aristotle, shewing why sneezing from noon to night was innocent enough, from night to noon extremely unfortunate.

‘The third and most curious is my discourse upon the nature of the lake Asphaltites, or the lake of Sodom, being a very careful inquiry whether brickbats and iron will swim in that lake, and feathers sink; as Pliny and Mandeville have averred.

‘The discussing these difficulties without perplexity or prejudice, the labour in collecting and collating matters of this nature, will, I hope, in a great measure atone for the idle hours I have trifled away in matters of less importance. I am, Sir,

Your humble servant.’



N° 61. THURSDAY, MAY 21, 1713.



———Primæque è cæde ferarum  
Incaluisse putem inaculatum sanguine ferrum.

OVID. Met. xv. 106.

Th’ essay of bloody feasts on brutes began,  
And after forg’d the sword to murder man.—DRYDEN.

I CANNOT think it extravagant to imagine, that mankind are no less in proportion accountable for the ill use of their dominion over creatures of the lower rank of beings, than for the exercise of tyranny over their own species. The more entirely the inferior



creation is submitted to our power, the more answerable we should seem for our mismanagement of it; and the rather, as the very condition of nature renders these creatures incapable of receiving any recompense in another life for their ill-treatment in this.

It is observable of those noxious animals, which have qualities most powerful to injure us, that they naturally avoid mankind, and never hurt us unless provoked or necessitated by hunger. Man, on the other hand, seeks out and pursues even the most inoffensive animals, on purpose to persecute and destroy them.

Montaigne thinks it some reflection upon human nature itself, that few people take delight in seeing beasts caress or play together, but almost every one is pleased to see them lacerate and worry one another. I am sorry this temper is become almost a distinguishing character of our own nation, from the observation which is made by foreigners of our beloved pastimes, bear-baiting, cock-fighting, and the like. We should find it hard to vindicate the destroying of any thing that has life, merely out of wantonness; yet in this principle our children are bred up, and one of the first pleasures we allow them is the licence of inflicting pain upon poor animals; almost as soon as we are sensible what life is ourselves, we make it our sport to take it from other creatures. I cannot but believe a very good use might be made of the fancy which children have for birds and insects. Mr. Locke takes notice of a mother who permitted them to her children, but rewarded or punished them as they treated them well or ill. This was no other than entering them sometimes into a daily exercise of humanity, and improving their very diversion to a virtue.

I fancy, too, some advantage might be taken of

the common notion, that it is ominous or unlucky to destroy some sorts of birds, as swallows or martins; this opinion might possibly arise from the confidence these birds seem to put in us by building under our roofs, so that it is a kind of violation of the laws of hospitality, to murder them. As for robin-red-breasts in particular, it is not improbable they owe their security to the old ballad of the Children in the Wood. However it be, I do not know, I say, why this prejudice, well improved and carried as far as it would go, might not be made to conduce to the preservation of many innocent creatures, which are now exposed to all the wantonness of an ignorant barbarity.

There are other animals that have the misfortune, for no manner of reason, to be treated as common enemies wherever found. The conceit that a cat has nine lives, has cost at least nine lives in ten of the whole race of them. Scarce a boy in the streets but has in this point outdone Hercules himself, who was famous for killing a monster that had but three lives. Whether the unaccountable animosity against this useful domestic may be any cause of the general persecution of owls (who are a sort of feathered cats), or whether it be only an unreasonable pique the moderns have taken to a serious countenance, I shall not determine. Though I am inclined to believe the former; since I observe the sole reason alleged for the destruction of frogs, is because they are like toads. Yet, amidst all the misfortunes of these unfriended creatures, it is some happiness that we have not yet taken a fancy to eat them: for should our countrymen refine upon the French never so little, it is not to be conceived to what unheard-of torments owls, cats, and frogs, may be yet reserved.

When we grow up to men, we have another succession of sanguinary sports; in particular, hunting. I dare not attack a diversion which has such autho-

rity and custom to support it; but must have leave to be of opinion, that the agitation of that exercise, with the example and number of the chasers, not a little contribute to resist those checks, which compassion would naturally suggest in behalf of the animal pursued. Nor shall I say, with Monsieur Fleury, that this sport is a remain of the Gothic barbarity. But I must animadvert upon a certain custom yet in use with us, and barbarous enough to be derived from the Goths, or even the Scythians; I mean that savage compliment our huntsmen pass upon ladies of quality, who are present at the death of a stag when they put the knife in their hands to cut the throat of a helpless, trembling, and weeping creature.

—————*Questuque cruentus,  
Atque imploranti similis.*

—————That lies beneath the knife,  
Looks up, and from her butcher begs her life.

But if our sports are destructive, our gluttony is more so, and in a more inhuman manner. Lobsters roasted alive, pigs whipped to death, fowls sewed up, are testimonies of our outrageous luxury. Those who (as Seneca expresses it) divide their lives betwixt an anxious conscience and a nauseated stomach, have a just reward of their gluttony in the diseases it brings with it; for human savages, like other wild beasts, find snares and poison in the provisions of life, and are allured by their appetite to their destruction. I know nothing more shocking or horrid than the prospect of one of their kitchens covered with blood, and filled with the cries of creatures expiring in tortures. It gives one an image of a giant's den in a romance, bestrewed with the scattered heads and mangled limbs of those who were slain by his cruelty.

The excellent Plutarch (who has more strokes of good-nature in his writings than I remember in any

author) cites a saying of Cato to this effect, 'That it is no easy task to preach to the belly, which has no ears. Yet if,' says he, 'we are ashamed to be so out of fashion as not to offend, let us at least offend with some discretion and measure. If we kill an animal for our provision, let us do it with the meltings of compassion, and without tormenting it. Let us consider, that it is in its own nature cruelty to put a living creature to death; we at least destroy a soul that has sense and perception.'—In the life of Cato the Censor, he takes occasion from the severe disposition of that man to discourse in this manner: 'It ought to be esteemed a happiness to mankind, that our humanity has a wider sphere to exert itself in than bare justice. It is no more than the obligation of our very birth to practise equity to our own kind; but humanity may be extended through the whole order of creatures, even to the meanest. Such actions of charity are the overflowings of a mild good-nature on all below us. It is certainly the part of a well-natured man to take care of his horses and dogs, not only in expectation of their labour while they are foals and whelps, but even when their old age has made them incapable of service.'

History tells us of a wise and polite nation that rejected a person of the first quality, who stood for a judiciary office, only because he had been observed in his youth to take pleasure in tearing and murdering of birds. And of another that expelled a man out of the senate, for dashing a bird against the ground which had taken shelter in his bosom. Every one knows how remarkable the Turks are for their humanity in this kind. I remember an Arabian author\*, who has written a treatise to shew, how far a man supposed to have subsisted in a desert island, without any instruction, or so much as the sight of any other man,

\* Telliamed.

may, by the pure light of nature, attain the knowledge of philosophy and virtue. One of the first things he makes him observe is, that universal benevolence of nature in the protection and preservation of its creatures. In imitation of which the first act of virtue he thinks his self-taught philosopher would of course fall into is, to relieve and assist all the animals about him in their wants and distresses.

Ovid has some very tender and pathetic lines applicable to this occasion :

Quid meruistis, oves placidum pecus, inque tegendos  
Natum homines, pleno quæ fertis in ubere nectar ?  
Mollia quæ nobis vestras velamina lauas  
Præbetis ; vitæque magis quàm morte juvatis.  
Quid meruere boves, animal sine fraude dolisque,  
Innocuum, simplex, natum tolerare labores ?  
Immemor est denum, nec frugum munere dignus,  
Qui potuit, curvi dempto modò pondere aratri,  
Ruricolam mactare suum—— Met. xv. 116.

Quàm malè consuevit, quàm se parat ille cruori  
Impius humano, vituli qui guttura cultro  
Rumpit, et immotas præbet mugitibus aures !  
Aut qui vagitus similes puerilibus hædum  
Edentem jugulare potest !—— Ib. ver. 463.

The sheep was sacrific'd on no pretence,  
But meek and unresisting innocence.  
A patient, useful creature, born to bear  
The warm and woolly fleece, that cloth'd her murderer ;  
And daily to give down the milk she bred,  
A tribute for the grass on which she fed.  
Living, both food and raiment she supplies,  
And is of least advantage when she dies.  
How did the toiling ox his death deserve ;  
A downright simple drudge, and born to serve ;  
O tyrant ! with what justice canst thou hope  
The promise of the year, a plenteous crop ;  
When thou destroy'st thy lab'ring steer, who till'd,  
And plough'd with pains, thy else ungrateful field !  
From his yet reeking neck to draw the yoke,  
That neck, with which the surlly clods he broke,  
And to the hatchet yield the husbandman,  
Who finish'd autumn, and the spring began ?

What more advance can mortals make in sin  
So near perfection, who with blood begin?  
Deaf to the calf that lies beneath the knife,  
Looks up, and from her butcher begs her life:  
Deaf to the harmless kid, that ere he dies,  
All methods to secure thy mercy tries,  
And imitates in vain the children's cries.—DRYDEN.

Perhaps that voice or cry so nearly resembling the human, with which Providence has endued so many different animals, might purposely be given them to move our pity, and prevent those cruelties we are too apt to inflict on our fellow-creatures.

There is a passage in the book of Jonas, when God declares his unwillingness to destroy Nineveh, where methinks that compassion of the Creator, which extends to the meanest rank of his creatures, is expressed with wonderful tenderness.——‘Should I not spare Nineveh that great city, wherein are more than six-score thousand persons——and also much cattle?’ And we have in Deuteronomy a precept of great good-nature of this sort, with a blessing in form annexed to it, in those words: ‘If thou shalt find a bird’s nest in the way, thou shalt not take the dam with the young; but thou shalt in any wise let the dam go; that it may be well with thee, and that thou mayest prolong thy days.’

To conclude, there is certainly a degree of gratitude owing to those animals that serve us. As for such as are mortal or noxious, we have a right to destroy them; and for those that are neither of advantage or prejudice to us, the common enjoyment of life is what I cannot think we ought to deprive them of.

This whole matter with regard to each of these considerations, is set in a very agreeable light in one of the Persian fables of Pilpay, with which I shall end this paper.

A traveller passing through a thicket, and seeing a few sparks of a fire, which some passengers had

kindled as they went that way before, made up to it. On a sudden the sparks caught hold of a bush in the midst of which lay an adder, and set it in flames. The adder entreated the traveller's assistance, who tying a bag to the end of his staff, reached it, and drew him out: he then bid him go where he pleased, but never more be hurtful to men, since he owed his life to a man's compassion. The adder, however, prepared to sting him, and when he expostulated how unjust it was to retaliate good with evil, 'I should do no more,' said the adder, 'than what you men practise every day, whose custom it is to requite benefits with ingratitude. If you cannot deny this truth, let us refer it to the first we meet.' The man consented, and seeing a tree, put the question to it, in what manner a good turn was to be recompensed? 'If you mean according to the usage of men,' replied the tree, 'by its contrary: I have been standing here these hundred years to protect them from the scorching sun, and in requital they have cut down my branches, and are going to saw my body into planks.' Upon this, the adder insulting the man, he appealed to a second evidence, which was granted, and immediately they met a cow. The same demand was made, and much the same answer given, that among men it was certainly so. 'I know it,' said the cow, 'by woful experience; for I have served a man this long time with milk, butter, and cheese, and brought him besides a calf every year; but now I am old, he turns me into this pasture with design to sell me to a butcher, who will shortly make an end of me.' The traveller upon this stood confounded, but desired, of courtesy, one trial more to be finally judged by the next beast they should meet. This happened to be the fox, who, upon hearing the story in all its circumstances, could not be persuaded it was possible for the adder

to enter into so narrow a bag. The adder, to convince him, went in again; when the fox told the man he had now his enemy in his power, and with that he fastened the bag, and crushed him to pieces.

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N° 62. FRIDAY, MAY 22, 1713.

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O fortunatos nimium, sua si bona nôrint!

VIRG. Georg. ii. ver. 458.

Too happy, if they knew their happy state.

UPON the late election of king's scholars, my curiosity drew me to Westminster-school. The sight of a place where I had not been for many years, revived in my thoughts the tender images of my childhood, which by a great length of time had contracted a softness, that rendered them inexpressibly agreeable. As it is usual with me to draw a secret unenvied pleasure from a thousand incidents overlooked by other men, I threw myself into a short transport, forgetting my age, and fancying myself a school-boy.

This imagination was strongly favoured by the presence of so many young boys, in whose looks were legible the sprightly passions of that age which raised in me a sort of sympathy. Warm blood thrilled through every vein; the faded memory of those enjoyments that once gave me pleasure put on more lively colours, and a thousand gay amusements filled my mind.

It was not without regret, that I was forsaken by this waking dream. The cheapness of puerile delights, the guiltless joy they leave upon the mind, the blooming hopes that lift up the soul in the ascent



of life, the pleasure that attends the gradual opening of the imagination, and the dawn of reason, made me think most men found that stage the most agreeable part of their journey.

When men come to riper years, the innocent diversions which exalted the spirits, and produced health of body, indolence of mind, and refreshing slumbers, are too often exchanged for criminal delights, which fill the soul with anguish, and the body with disease. The grateful employment of admiring and raising themselves to an imitation of the polite style, beautiful images, and noble sentiments of ancient authors, is abandoned for law-latin, the lucubrations of our paltry newsmongers, and that swarm of vile pamphlets, which corrupt our taste, and infest the public. The ideas of virtue which the characters of heroes had imprinted on their minds, insensibly wear out, and they come to be influenced by the nearer examples of a degenerate age.

In the morning of life, when the soul first makes her entrance into the world, all things look fresh and gay; their novelty surprises, and every little glitter or gaudy colour transports the stranger. But by degrees the sense grows callous, and we lose that exquisite relish of trifles by the time our minds should be supposed ripe for rational entertainments. I cannot make this reflection without being touched with a commiseration of that species called beaux, the happiness of those men necessarily terminating with their childhood; who from a want of knowing other pursuits, continue a fondness for the delights of that age, after the relish of them is decayed.

Providence hath with a bountiful hand prepared variety of pleasures for the various stages of life. It behoves us not to be wanting to ourselves, in forwarding the intention of nature, by the culture of our minds, and in a due preparation of each faculty

for the enjoyment of those objects it is capable of being affected with.

As our parts open and display by gentle degrees, we rise from the gratifications of sense, to relish those of the mind. In the scale of pleasure, the lowest are sensual delights, which are succeeded by the more enlarged views and gay portraitures of a lively imagination; and these give way to the sublimer pleasures of reason, which discover the causes and designs, the frame, connexion, and symmetry of things, and fill the mind with the contemplation of intellectual beauty, order, and truth.

Hence I regard our public schools and universities, not only as nurseries of men for the service of the church and state, but also as places designed to teach mankind the most refined luxury, to raise the mind to its due perfection, and give it a taste for those entertainments which afford the highest transport, without the grossness or remorse that attend vulgar enjoyments.

In those blessed retreats men enjoy the sweets of solitude, and yet converse with the greatest geni<sup>i</sup> that have appeared in every age, wander through the delightful mazes of every art and science, and as they gradually enlarge their sphere of knowledge, at once rejoice in their present possessions, and are animated by the boundless prospect of future discoveries. There a generous emulation, a noble thirst of fame, a love of truth and honourable regards, reign in minds as yet untainted from the world. There, the stock of learning transmitted down from the ancients, is preserved, and receives a daily increase; and it is thence propagated by men, who, having finished their studies, go into the world, and spread that general knowledge and good taste throughout the land, which is so distant from the barbarism of its ancient inhabitants, or the fierce

genius of its invaders. And as it is evident that our literature is owing to the schools and universities, so it cannot be denied that these are owing to our religion.

It was chiefly, if not altogether, upon religious considerations that princes, as well as private persons have erected colleges, and assigned liberal endowments to students and professors. Upon the same account they meet with encouragement and protection from all Christian states as being esteemed a necessary means\* to have the sacred oracles and primitive traditions of Christianity preserved and understood. And it is well known that after a long night of ignorance and superstition, the reformation of the church and that of learning began together, and made proportionable advances, the latter having been the effect of the former, which of course engaged men in the study of the learned languages and of antiquity.

Or, if a freethinker is ignorant of these facts, he may be convinced from the manifest reason of the thing. Is it not plain that our skill in literature is owing to the knowledge of Greek and Latin, which that they are still preserved among us, can be ascribed only to a religious regard? What else should be the cause why the youth of Christendom, above the rest of mankind, are educated in the painful study of those dead languages; and that religious societies should peculiarly be employed in acquiring that sort of knowledge, and teaching it to others?

And it is more than probable, that in case our freethinkers could once achieve their glorious design of sinking the credit of the Christian religion, and causing those revenues to be withdrawn which their wiser forefathers had appointed to the support and encouragement of its teachers, in a little time

\* Mean; plural for the singular number.

the Shaster would be as intelligible as the Greek Testament; and we, who want that spirit and curiosity which distinguished the ancient Grecians, would by degrees relapse into the same state of barbarism, which overspread the northern nations, before they were enlightened by Christianity.

Some, perhaps, from the ill-tendency and vile taste which appear in their writings, may suspect that the freethinkers are carrying on a malicious design against the belles-lettres: for my part, I rather conceive them as unthinking wretches of short views and narrow capacities, who are not able to penetrate into the causes or consequences of things.

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N<sup>o</sup> 63. SATURDAY, MAY 23, 1713.

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Ζεῦ πάτερ, ἀλλὰ σὺ ῥῦσαι ὑπ' ἡέρος νῆας Ἀχαιῶν.  
Ποίησον δ' αἶθρην, δὸς δ' ὀφθαλμοῖσιν ἰδέσθαι.  
Ἐν δὲ φάει καὶ ὄλεσσον. HOM. II. xvii. 645.

O King! O Father! hear my humble prayer:  
Dispel this cloud, the light of heaven restore,  
Give me to see, and Ajax asks no more:  
If Greece must perish, we thy will obey,  
But let us perish in the face of day!—POPE.

I AM obliged, for many reasons, to insert this first letter, though it takes me out of my way, especially on a Saturday; but the ribaldry of some part of that will be abundantly made up by the quotation in the second.

‘TO NESTOR IRONSIDE, Esq.

‘SIR,

Friday, May 22, 1713.

‘The Examiner of this day consists of reflections upon the letter I writ to you, published in yours of

the twelfth instant. The sentence upon which he spends most of his invectives, is this, "I will give myself no manner of liberty to make guesses at him, if I may say 'him;'" for though sometimes I have been told by familiar friends, that they saw me such a time talking to the Examiner: others who have rallied me upon the sins of my youth, tell me it is credibly reported that I have formerly lain with the Examiner."

'Now, Mr. Ironside, what was there in all this but saying, "I cannot tell what to do in this case. There has been named for this paper one, for whom I have a value\*, and another whom I cannot but neglect?" I have named no man, but if there be any gentleman, who wrongfully lies under the imputation of being or assisting the Examiner, he would do well to do himself justice, under his own hand, in the eye of the world. As to the exasperated mistress†, the Examiner demands in her behalf, a "reparation for offended innocence." This is pleasant language, when spoken of this person; he wants to have me unsay what he makes me to have said before. I declare then it was a false report, which was spread concerning me and a lady, sometimes reputed the author of the Examiner; and I can now make her no reparation, but in begging her pardon, that I never lay with her.

'I speak all this only in regard to the Examiner's offended innocence, and will make no reply as to what relates merely to myself. "I have said before he is welcome from henceforward, to treat me as he pleases." But the bit of Greek, which I entreat you to put at the front of to-morrow's paper, speaks all my sense on this occasion. It is a speech put in the mouth of Ajax, who is engaged in the dark: he cries out to Jupiter, "Give me but day-light, let me but see my foe, and let him destroy me if he can."

\* Dr. Swift.

† Mrs. D. Manley.

‘But when he repeats his story of the “general for life,” I cannot hear him with so much patience. He may insinuate what he pleases to the ministry of me; but I am sure I could not, if I would, by detraction, do them more injury, than he does by his ill-placed, ignorant, nauseous flattery. One of them, whose talent is address, and skill in the world, he calls Cato; another, whose praise is conversation-wit and a taste of pleasures, is also Cato\*. Can any thing in nature be more out of character, or more expose those, whom he would recommend to the raillery of his adversaries, than comparing these to Cato? But gentlemen of their eminence are to be treated with respect, and not to suffer because a sycophant has applauded them in a wrong place.

‘As much as he says I am in defiance with those in present power, I will lay before them one point that would do them more honour than any one circumstance in their whole administration; which is, to shew their resentment of the Examiner’s nauseous applause of themselves, and licentious calumny of their predecessors. Till they do themselves that justice, men of sense will believe they are pleased with the adulation of a prostitute, who heaps upon them injudicious applauses, for which he makes way, by random abuse upon those who are in present possession of all that is laudable. I am, Sir,

Your most humble servant,  
RICHARD STEELE.’

‘TO MR. IRONSIDE.

‘SIR,

‘A mind so well qualified as your’s, must receive every day large improvements, when exercised upon such truths which are the glory of our natures; such

\* See ‘Examiner, Vol. III. No. 47, in folio, Harley and Doolingbrooke.

as those which lead us to an endless happiness in our life succeeding this. I herewith send you Dr. Lucas's Practical Christianity, for your serious perusal. If you have already read it, I desire you would give it to one of your friends who has not. I think you cannot recommend it better than in inserting by way of specimen these passages which I point to you as follows.

‘That I have, in this state I am now in, a soul as well as a body, whose interest concerns me, is a truth my sense sufficiently discovers: for I feel joys and sorrows, which do not make their abode in the organs of the body, but in the inmost recesses of the mind; pains and pleasures, which sense is too gross and heavy to partake of, as the peace or trouble of conscience in the reflection upon good or evil actions, the delight or vexation of the mind, in the contemplation of, or a fruitless inquiry after, excellent and important truths.

‘And since I have such a soul capable of happiness or misery, it naturally follows, that it were sottish and unreasonable to lose this soul for the gain of the whole world. For my soul is I myself, and if that be miserable, I must needs be so. Outward circumstances of fortune may give the world occasion to think me happy, but they can never make me so. Shall I call myself happy, if discontent and sorrow eat out the life and spirit of my soul? if lusts and passions riot and mutiny in my bosom? if my sins scatter an uneasy shame all over me, and my guilt appals and frights me? What avails it me, that my rooms are stately, my tables full, my attendants numerous, and my attire gaudy, if all this while my very being pines and languishes away? These indeed are rich and pleasant things, but I nevertheless am a poor and miserable man. Therefore I conclude, that whatever this thing be I call a soul, though it

were a perishing, dying thing, and would not outlive the body, yet it were my wisdom and interest to prefer its content and satisfaction before all the world, unless I could choose to be miserable, and delight to be unhappy.

‘ This very consideration, supposing the uncertainty of another world, would yet strongly engage me to the service of religion ; for all it aims at, is to banish sin out of the world, which is the source and original of all the troubles that disquiet the mind ; 1. Sin, in its very essence, is nothing else but disordered, dis-tempered passions, affections foolish and preposterous in their choice, or wild and extravagant in their proportion, which our own experience sufficiently convinces us to be painful and uneasy. 2. It engages us in desperate hazards, wearies us with daily toils, and often buries us in the ruins we bring upon ourselves ; and, lastly, it fills our hearts with distrust, and fear, and shame ; for we shall never be able to persuade ourselves fully, that there is no difference between good and evil ; that there is no God, or none that concerns himself at the actions of this life ; and if we cannot, we can never rid ourselves of the pangs and stings of a troubled conscience ; we shall never be able to establish a peace and calm in our bosoms ; and so enjoy our pleasure with a clear and uninterrupted freedom. But if we could persuade ourselves into the utmost height of atheism, yet still we shall be under these two strange inconveniences : 1. That a life of sin will be still irregular and disorderly, and therefore troublesome. 2. That we shall have dismantled our souls of their greatest strength, and disarmed them of that faith which can only support them under the afflictions of this present life.’



N<sup>o</sup> 64. MONDAY, MAY 25, 1713.

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—Levium spectacula rerum.—VIRG. Georg. iv. ver. 3.

Trifles set out to show.

I AM told by several persons whom I have taken into my ward\*, that it is to their great damage I have digressed so much of late from the natural course of my precautions. They have addressed and petitioned me with appellations and titles, which admonish me to be that sort of patron which they want me to be, as follows :

‘TO NESTOR IRONSIDE, Esq.  
Patron of the industrious.

‘The humble petition of John Longbottom, Charles Lilly, Bat. Pidgeon, and J. Norwood, capital artificers, most humbly sheweth,

‘That your petitioners behold with great sorrow, your honour employing your important moments in remedying matters which nothing but time can cure, and which do not so immediately, or at least so professedly, appertain to your office, as do the concerns of us your petitioners, and other handicraft persons, who excel in their different and respective dexterities.

‘That as all mechanics are employed in accommodating the dwellings, clothing the persons, or preparing the diet of mankind, your petitioners ought to be placed first in your guardianship, as being useful in a degree superior to all other workmen, and as being wholly conversant in clearing and adorning the head of man.

‘That the said Longbottom, above all the rest of mankind, is skilful in taking off that horrid exere-

\* Wardship.

scence on the chins of all males, and casting, by the touch of his hand, a cheerfulness where that excrescence grew; an art known only to this your artificer.

‘That Charles Lilly prepares snuff and perfumes, which refresh the brain in those that have too much for their quiet, and gladdens it in those who have too little to know their want of it.

‘That Bat. Pidgeon cuts the luxuriant locks growing from the upper part of the head, in so artful a manner, with regard to the visage, that he makes the ringlets, falling by the temples, conspire with the brows and lashes of the eye, to heighten the expressions of modesty and intimations of good-will, which are most infallibly communicated by ocular glances.

‘That J. Norwood forms periwigs with respect to particular persons and visages, on the same plan that Bat. Pidgeon corrects natural hair; that he has a strict regard to the climate under which his customer was born, before he pretends to cover his head; that no part of his wig is composed of hair which grew above twenty miles from the buyer’s place of nativity; that the very neck-lock grew in the same country, and all the hair to the face in the very parish where he was born.

‘That these your cephalic operators humbly entreat your more frequent attention to the mechanic arts, and that you would place your petitioners at the head of the family of cosmetics, and your petitioners shall ever pray, &c.’

‘TO NESTOR IRONSIDE, Esq.  
Guardian of Good Fame.

‘The Memorial of Esau Ringwood sheweth,

‘That though nymphs and shepherds, sonnets and complaints, are no more to be seen or heard in the forests and chases of Great Britain, yet are not the huntsmen who now frequent the woods so barbarous

as represented in the Guardian of the twenty-first instant ; that the knife is not presented to the lady of quality by the huntsman to cut the throat of the deer ; but after he is killed, that instrument is given her, as the animal is now become food, in token that all our labour, joy, and exultation, in the pursuit, were excited from the sole hope of making the stag an offering to her table ; that your honour has detracted from the humanity of sportsmen in this representation ; that they demand you would retract your error, and distinguish Britons from Scythians.

‘ P. S. Repent, and eat venison.’

‘ To NESTOR IRONSIDE,  
Avenger of Detraction.

‘ The humble Petition of Susanna How-d’ye-call,  
most humbly sheweth,

‘ That your petitioner is mentioned at all visits with an account of facts done by her, of speeches she has made, and of journeys she has taken, to all which circumstances your petitioner is wholly a stranger ; that in every family in Great Britain, glasses and cups are broken, and utensils displaced, and all these faults laid upon Mrs. How-d’ye-call ; that your petitioner has applied to counsel, upon these grievances ; that your petitioner is advised, that her case is the same with that of John-a-Styles, and that she is abused only by way of form ; your petitioner therefore most humbly prays, that in behalf of herself, and all others defamed under the term of Mr. or Mrs. How-d’ye-call, you will grant her and them the following concessions : that no reproach shall take place where the person has not an opportunity of defending himself ; that the phrase of a “ certain person ” means “ no certain person : ” that the “ How-d’ye-calls,” “ some people,” “ a certain set of men,” “ there are folks now-a-days,” and, “ things are come to that pass,” are words

that shall concern, "nobody" after the present Monday in Whitsun-week, 1713.

'That it is baseness to offend any person, except the offender exposes himself to that person's examination; that no woman is defamed by any man, without he names her name; that "exasperated mistress," "false fair," and the like, shall from the same Whitsun-Monday, signify no more than Cloe, Corinna, or Mrs. How-d'ye-call; that your petitioner, being an old maid, may be joined in marriage to John-a-Nokes, or in case of his being resolved upon celibacy, to Tom Long the carrier, and your petitioner shall ever pray, &c.'

'TO NESTOR IRONSIDE, Esq.

'The humble Petition of Hugh Pounce, of  
Grub-street, sheweth,

'That in your first paper you have touched upon the affinity between all arts which concern the good of society, and professed that you should promote a good understanding between them.

'That your petitioner is skilful in the art and mystery of writing verses or distichs.

'That your petitioner does not write for vain-glory, but for the use of society.

'That like the art of painting upon glass\*, the more durable work of writing upon iron is almost lost.

'That your petitioner is retained as poet to the Iron-mongers' company.

'Your petitioner therefore humbly desires you would protect him in the sole making of posies for knives, and all manner of learning to be wrought on iron, and your petitioner shall ever pray.'

'TO THE GUARDIAN.

'SIR,

'Though every body has been talking or writing on

\* The art of painting on glass was never lost. See Walpole's *Anecdotes of Painting*, &c. vol. ii. p. 26, *et seq.*

the subject of Cato, ever since the world was obliged with that tragedy, there has not, methinks, been an examination of it, which sufficiently shews the skill of the author merely as a poet. There are peculiar graces which ordinary readers ought to be instructed how to admire; among others, I am charmed with his artificial expressions in well-adapted similies: there is no part of writing in which it is more difficult to succeed, for, on sublime occasions, it requires at once the utmost strength of the imagination, and the severest correction of the judgment. Thus Syphax, when he is forming to himself the sudden and unexpected destruction which is to befall the man he hates, expresses himself in an image which none but a Numidian could have a lively sense of; but yet, if the author had ranged over all the objects upon the face of the earth, he could not have found a representation of a disaster so great, so sudden, and so dreadful as this:

So where our wide Numidian wastes extend,  
Sudden th' impetuous hurricanes descend,  
Wheel through the air, in circling eddies play,  
Tear up the sands, and sweep whole plains away,  
The helpless traveller, with wild surprise,  
Sees the dry desert all around him rise,  
And smother'd in the dusty whirlwind, dies.

When Sempronius promises himself the possession of Marcia by a rape, he triumphs in the prospect, and exults in his villany, by representing it to himself in a manner wonderfully suited to the vanity and impiety of his character.

So Pluto, seiz'd of Proserpine, convey'd  
To hell's tremendous gloom th' affrighted maid;  
There grimly smil'd, pleas'd with the beauteous prize,  
Nor envy'd Jove his sunshine and his skies.

Pray, old Nestor, trouble thyself no more with the squabbles of old lovers; tell them from me, now they are past the sins of the flesh, they are got into those

of the spirit; Desire hurts the soul less than Malice: it is not now, as when they were Sappho and Phaon.

I am, Sir, your affectionate humble servant,  
A. B.'

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N° 65. TUESDAY, MAY 26, 1713.

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———Inter scabiem tantam et contagia.———

HOR. 1 Ep. xii. 13.

Amidst the poison of such infectious times.

THERE is not any where, I believe, so much talk about religion, as among us in England; nor do I think it possible for the wit of man to devise forms to address to the Almighty, in more ardent and forcible terms than are every where to be found in our Book of Common Prayer; and yet I have heard it read with such negligence, affectation, and impatience, that the efficacy of it has been apparently lost to all the congregation. For my part, I make no scruple to own it, that I go sometimes to a particular place in the city, far distant from my own home, to hear a gentleman, whose manner I admire, read the liturgy. I am persuaded devotion is the greatest pleasure of his soul, and there is none hears him read without the utmost reverence. I have seen the young people, who have been interchanging glances of passion to each other's persons, checked into an attention to the service at the interruption which the authority of his voice has given them. But the other morning I happened to rise earlier than ordinary, and thought I could not pass my time better, than to go upon the admonition of the morning bell, to the church prayers at six of the clock. I was there the first of any in the congregation, and had the oppor-

tunity, however I made use of it, to look back on all my life, and contemplate the blessing and advantage of such stated early hours for offering ourselves to our Creator, and prepossessing ourselves with the love of Him, and the hopes we have from Him, against the snares of business and pleasure in the ensuing day. But whether it be that people think fit to indulge their own ease in some secret, pleasing fault, or whatever it was, there was none\* at the confession but a set of poor scrubs of us, who could sin only in our wills, whose persons could be no temptation to one another, and might have, without interruption from any body else, humble lowly hearts, in frightful looks and dirty dresses, at our leisure. When we poor souls had presented ourselves with a contrition suitable to our worthlessness, some pretty young ladies in mobs, popped in here and there about the church, clattering the pew-door after them, and squatting into a whisper behind their fans. Among others, one of Lady Lizard's daughters, and her hopeful maid, made their entrance: the young lady did not omit the ardent form behind the fan, while the maid immediately gaped round her to look for some other devout person, whom I saw at a distance, very well dressed; his air and habit a little military, but in the pertness, not the true possession, of the martial character. This jackanapes was fixed at the end of a pew, with the utmost impudence, declaring, by a fixed eye on that seat (where our beauty was placed) the object of his devotion. This obscene sight gave me all the indignation imaginable, and I could attend to nothing but the reflection that the greatest affronts imaginable are such as no one can take notice of. Before I was out of such vexatious inadvertencies to the business of the place, there was a great deal of good company

\* Contr. for no one.

now come in. There was a good number of very janty slatterns, who gave us to understand, that it is neither dress nor art to which they were beholden for the town's admiration. Besides these, there were also by this time arrived two or three sets of whisperers, who carry on most of their calumnies by what they entertain one another with in that place, and we were now altogether very good company. There were, indeed, a few, in whose looks there appeared a heavenly joy and gladness upon the entrance of a new day, as if they had gone to sleep with expectation of it. For the sake of these, it is worth while that the church keeps up such early matins throughout the cities of London and Westminster; but the generality of those who observe that hour, perform it with so tasteless a behaviour, that it appears a task rather than a voluntary act. But of all the world, those familiar ducks who are, as it were, at home at the church, and by frequently meeting there, throw the time of prayer very negligently into their common life, and make their coming together in that place as ordinary as any other action, and do not turn their conversation upon any improvements suitable to the true design of that house, but on trifles below even their worldly concerns and characters\*. These are little groups of acquaintance dispersed in all parts of the town, who are, forsooth, the only people of unspotted characters, and throw all the spots that stick on those of other people. Malice is the ordinary vice of those who live in the mode of religion, without the spirit of it. The pleasurable world are hurried by their passions above the consideration of what others think of them, into a pursuit of irregular enjoyments; while these, who forbear the gratifications of flesh and blood, with-

\* A verb seems wanting here, to explain the censure implied in this sentence.



out having won over the spirit to the interests of virtue, are implacable in defamations on the errors of such who offend without respect to fame. But the consideration of persons whom one cannot but take notice of, when one sees them in that place, has drawn me out of my intended walk, which was to bewail that people do not know the pleasure of early hours, and of dedicating their first moments of the day, with joy and singleness of heart, to their Creator. Experience would convince us, that the earlier we left our beds, the seldomer we should be confined to them.

One great good which would also accrue from this, were it become a fashion, would be, that it is possible our chief divines would condescend to pray themselves, or at least those whom they substitute would be better supplied, than to be forced to appear at those oraisons in a garb and attire which makes them appear mortified with worldly want, and not abstracted from the world by the contempt of it. How is it possible for a gentleman, under the income of fifty pounds a year, to be attentive to sublime things? He must rise and dress like a labourer for sordid hire, instead of approaching his place of service with the utmost pleasure and satisfaction, that now he is going to be mouth of a crowd of people who have laid aside all the distinctions of this contemptible being, to beseech a protection under its manifold pains and disadvantages, or a release from it, by his favour who sent them into it. He would, with decent superiority, look upon himself as orator before the throne of grace, for a crowd, who hang upon his words, while he asks for them all that is necessary in a transitory life; from the assurance that a good behaviour, for a few moments in it, will purchase endless joy and happy immortality.

But who can place himself in this view, who,

though not pinched with want, is distracted with care from the fear of it? No; a man in the least degree below the spirit of a saint or a martyr, will loll, huddle over his duty, look confused, or assume a resolution in his behaviour which will be quite as ungraceful, except he is supported above the necessities of life.

‘Power and commandment to his minister to declare and pronounce to his people,’ is mentioned with a very unguarded\* air, when the speaker is known in his own private condition to be almost an object of their pity and charity. This last circumstance, with many others here loosely suggested, are the occasion that one knows not how to recommend, to such as have not already a fixed sense of devotion, the pleasure of passing the earliest hours of the day in a public congregation. But were this morning solemnity as much in vogue, even as it is now at more advanced hours of the day, it would necessarily have so good an effect upon us, as to make us more disengaged and cheerful in conversation, and less artful and insincere in business. The world would be quite another place, than it is now, the rest of the day; and every face would have an alacrity in it, which can be borrowed from no other reflections, but those which give us the assured protection of Omnipotence.

\* Unregarded.

## N° 66. WEDNESDAY, MAY 27, 1713.

Sæpe tribus lectis videas cœnare quaternos ;  
 E quibus unus avet quavis aspergere cunctos,  
 Præter eum qui præbet aquam ; post, hunc quoque—  
 HOR. 1 Sat. iv. 86.

Set twelve at supper ; one above the rest  
 Takes all the talk, and breaks a scurvy jest  
 On all, except the master of the feast :  
 At last on him———

THE following letter is full of imagination, and in a fabulous manner sets forth a connexion between things, and an alliance between persons, that are very distant and remote to common eyes. I think I know the hand to be that of a very ingenious man\*, and shall therefore give it the reader without farther preface.

‘ TO THE GUARDIAN.

‘ SIR,

‘ There is a set of mankind, who are wholly employed in the ill-natured office of gathering up a collection of stories that lessen the reputation of others, and spreading them abroad with a certain air of satisfaction. Perhaps, indeed, an innocent unmeaning curiosity, a desire of being informed concerning those we live with, or a willingness to profit by reflection upon the actions of others, may sometimes afford an excuse, or sometimes a defence, for inquisitiveness ; but certainly it is beyond all excuse a transgression against humanity, to carry the matter farther, to tear off the dressings, as I may say, from the wounds of a friend, and expose them to the air in cruel fits of diversion ; and yet we have

\* Dr. Parnel.

something more to bemoan, an outrage of a higher nature, which mankind is guilty of when they are not content to spread the stories of folly, frailty, and vice, but even enlarge them, or invent new ones, and blacken characters, that we may appear ridiculous or hateful to one another. From such practices as these it happens, that some feel a sorrow, and others are agitated with a spirit of revenge; that scandals or lies are told, because another has told such before, that resentments and quarrels arise, and affronts and injuries are given, received, and multiplied, in a scene of vengeance.

‘All this I have often observed with abundance of concern, and having a perfect desire to farther the happiness of mankind, I lately set myself to consider the cause from whence such evils arise, and the remedies which may be applied. Whereupon I shut my eyes to prevent a distraction from outward objects, and a while after shot away, upon an impulse of thought, into the world of ideas, where abstracted qualities became visible in such appearances as were agreeable to each of their natures.

‘That part of the country where I happened to light, was the most noisy that I had ever known. The winds whistled, the leaves rustled, the brooks rumbled, the birds chattered, the tongues of men were heard, and the echo mingled something of every sound in its repetition, so that there was a strange confusion and uproar of sounds about me. At length, as the noise still increased, I could discern a man habited like a herald, and (as I afterward understood) called Novelty, that came forward proclaiming a solemn day to be kept at the house of Common Fame. Immediately behind him advanced three nymphs, who had monstrous appearances. The first of these was Curiosity, habited like a virgin, and having a hundred ears about her head to serve in

her inquiries. The second of these was Talkativeness, a little better grown ; she seemed to be like a young wife, and had a hundred tongues to spread her stories. The third was Censoriousness, habited like a widow, and surrounded with a hundred squinting eyes of a malignant influence, which so obliquely darted on all around, that it was impossible to say which of them had brought in the information she boasted of. These, as I was informed, had been very instrumental in preserving and rearing Common Fame, when upon her birthday she was shuffled into a crowd, to escape the search which Truth might have made after her and her parents. Curiosity found her there, Talkativeness conveyed her away, and Censoriousness so nursed her up, that in a short time she grew to a prodigious size, and obtained an empire over the universe ; wherefore the Power, in gratitude for these services, has since advanced them to her highest employments. The next who came forward in the procession was a light damsel, called Credulity, who carried behind them the lamp, the silver vessel with a spout, and other instruments proper for this solemn occasion\*.

‘ She had formerly seen these three together, and conjecturing from the number of their ears, tongues, and eyes, that they might be the proper genii of Attention, Familiar Converse, and Ocular Demonstration, she from that time gave herself up to attend them. The last who followed were some who had closely muffled themselves in upper garments, so that I could not discern who they were ; but just as the foremost of them was come up, “ I am glad,” says she, calling me by my name, “ to meet you at this time ; stay close by me, and take a strict observation of all that passes :” her voice was sweet and commanding, I thought I had somewhere heard it ; and

\* Tea equipage.

from her, as I went along, I learned the meaning of every thing which offered.

‘We now marched forward through the Rookery of Rumours, which flew thick, and with a terrible din, all around us. At length we arrived at the house of Common Fame, where a hecatomb of reputations was that day to fall for her pleasure. The house stood upon an eminence, having a thousand passages to it, and a thousand whispering-holes for the conveyance of sound. The hall we entered was formed with the art of a music-chamber for the improvement of noises. Rest and silence are banished the place. Stories of different natures wander in light flocks all about, sometimes truths and lies, or sometimes lies themselves clashing against one another. In the middle stood a table painted after the manner of the remotest Asiatic countries, upon which the lamp, the silver vessel, and cups of a white earth, were planted in order. Then dried herbs were brought, collected for the solemnity in moon-shine, and water being put to them, there was a greenish liquor made, to which they added the flower of milk, and an extraction from the canes of America, for performing a libation to the infernal powers of Mischief. After this, Curiosity, retiring to a withdrawing-room, brought forth the victims, being to appearance a set of small waxen images, which she laid upon the table one after another. Immediately then Talkativeness gave each of them the name of some one, whom for that time they were to represent; and Censoriousness stuck them all about with black pins, still pronouncing at every one she stuck, something to the prejudice of the person represented. No sooner were these rites performed, and incantations uttered, but the sound of a speaking-trumpet was heard in the air, by which they knew the deity of the place was propitiated, and assisting. Upon this the sky

grew darker, a storm arose, and murmurs, sighs, groans, cries, and the words of grief, or resentment, were heard within it. Thus the three sorceresses discovered, that they whose names they had given to the images, were already affected with what was done to them in effigy. The knowledge of this was received with the loudest laughter, and in many congratulatory words they applauded one another's wit and power.

‘As matters were at this high point of disorder, the muffled lady, whom I attended on, being no longer able to endure such barbarous proceedings, threw off her upper garment of Reserve, and appeared to be Truth. As soon as she had confessed herself present, the speaking-trumpet ceased to sound, the sky cleared up, the storm abated, the noises which were heard in it ended, the laughter of the company was over, and a serene light, until then unknown to the place, diffused around it. At this the detected sorceresses endeavoured to escape in a cloud which I saw begin to thicken round them; but it was soon dispersed, their charms being controlled, and prevailed over by the superior divinity. For my part I was exceedingly glad to see it so, and began to consider what punishment she would inflict upon them. I fancied it would be proper to cut off Curiosity's ears, and fix them to the eaves of the houses: to nail the tongues of Talkativeness to Indian tables; and to put out the eyes of Censoriousness with a flash of her light. In respect of Credulity, I had indeed some little pity, and had I been judge she might, perhaps, have escaped with a hearty reproof.

‘But I soon found that the discerning judge had other designs. She knew them for such as will not be destroyed entirely while mankind is in being, and yet ought to have a brand and punishment affixed to them that they may be avoided. Wherefore she took

a seat for judgment, and had the criminals brought forward by Shame ever blushing, and Trouble with a whip of many lashes; two phantoms who had dogged the procession in disguise, and waited until they had an authority from Truth to lay hands upon them. Immediately then she ordered Curiosity and Talkativeness to be fettered together, that the one should never suffer the other to rest, nor the other ever let her remain undiscovered. Light Credulity she linked to Shame at the tormentor's own request, who was pleased to be thus secure that her prisoner could not escape; and this was done partly for her punishment, and partly for her amendment. Censoriousness was also in like manner begged by Trouble, and had her assigned for an eternal companion. After they were thus chained with one another, by the judge's order, she drove them from the presence to wander for ever through the world, with Novelty stalking before them.

‘The cause being now over, she retreated from sight within the splendour of her own glory; which leaving the house it had brightened, the sounds that were proper to the place began to be as loud and confused as when we entered; and there being no longer a clear distinguished appearance of any objects represented to me, I returned from the excursion I had made in fancy.’



## N° 67. THURSDAY, MAY 28, 1713.

————— nè fortè pudori  
 Sit tibi Musa lyræ solers, et cantor Apollo.  
 Hor. Ars Poet. v. 405.

Blush not to patronize the Muse's skill.

It has been remarked, by curious observers, that poets are generally long-lived, and run beyond the usual age of man, if not cut off by some accident or excess, as Anacreon, in the midst of a very merry old age, was choked with a grape-stone. The same redundancy of spirits that produces the poetical flame, keeps up the vital warmth, and administers uncommon fuel to life. I question not but several instances will occur to my reader's memory, from Homer down to Mr. Dryden. I shall only take notice of two who have excelled in lyrics; the one an ancient, and the other a modern. The first gained an immortal reputation by celebrating several jockeys in the Olympic games, the last has signalized himself on the same occasion by the Ode that begins with—'To horse, brave boys, to Newmarket, to horse.' My reader will, by this time, know that the two poets I have mentioned, are Pindar and Mr. D'Urfey. The former of these is long since laid in his urn, after having, many years together, endeared himself to all Greece by his tuneful compositions. Our countryman is still living, and in a blooming old age, that still promises many musical productions; for if I am not mistaken, our British swan will sing to the last. The best judges who have perused his last song on *The Moderate Man*, do not discover any decay in his parts, but think it de-

serves a place amongst the finest of those works with which he obliged the world in his more early years.

I am led into this subject by a visit which I lately received from my good old friend and contemporary. As we both flourished together in King Charles the Second's reign, we diverted ourselves with the remembrance of several particulars that passed in the world before the greatest part of my readers were born, and could not but smile to think how insensibly we were grown into a couple of venerable old gentlemen. Tom observed to me, that after having written more odes than Horace, and about four times as many comedies as Terence, he was reduced to great difficulties by the importunities of a set of men, who, of late years, had furnished him with the accommodations of life, and would not, as we say, be paid with a song. In order to extricate my old friend, I immediately sent for the three directors of the playhouse, and desired them that they would in their turn do a good office for a man, who, in Shakspeare's phrase, had often filled their mouths, I mean with pleasantry, and popular conceits. They very generously listened to my proposal, and agreed to act the *Plotting Sisters* (a very taking play of my old friend's composing), on the 15th of the next month, for the benefit of the author.

My kindness to the agreeable Mr. D'Urfey will be imperfect, if after having engaged the players in his favour, I do not get the town to come into it. I must therefore heartily recommend to all the young ladies, my disciples, the case of my old friend, who has often made their grandmothers merry, and whose sonnets have perhaps lulled asleep many a present toast, when she lay in her cradle.

I have already prevailed on my Lady Lizard to be at the house in one of the front boxes, and design, if I am in town, to lead her in myself at the head of


her daughters. The gentleman I am speaking of has laid obligations on so many of his countrymen, that I hope they will think this but a just return to the good service of a veteran poet.

I myself remember King Charles the Second leaning on Tom D'Urfey's shoulder more than once, and humming over a song with him. It is certain that monarch was not a little supported by 'Joy to great Cæsar,' which gave the whigs such a blow as they were not able to recover that whole reign. My friend afterward attacked popery with the same success, having exposed Bellarmine and Porto-Carrero more than once in short satirical compositions, which have been in every body's mouth. He has made use of Italian tunes and sonatas for promoting the Protestant interest, and turned a considerable part of the Pope's music against himself. In short, he has obliged the court with political sonnets, the country with dialogues and pastorals, the city with descriptions of a lord-mayor's feast, not to mention his little ode upon Stool-Ball, with many other of the like nature.

Should the very individuals he has celebrated make their appearance together, they would be sufficient to fill the playhouse. Pretty Peg of Windsor, Gillian of Croydon, with Dolly and Molly, and Tommy and Johnny, with many others to be met with in the Musical Miscellanies, entitled, Pills to purge Melancholy, would make a good benefit night.

As my friend, after the manner of the old lyrics, accompanies his works with his own voice, he has been the delight of the most polite companies and conversations, from the beginning of King Charles the Second's reign to our present times. Many an honest gentleman has got a reputation in his country, by pretending to have been in company with Tom D'Urfey.

I might here mention several other merits in my friend; as his enriching our language with a multitude of rhymes, and bringing words together, that without his good offices, would never have been acquainted with one another, so long as it had been a tongue. But I must not omit that my old friend angles for a trout, the best of any man in England. May-flies come in late this season, or I myself should before now, have had a trout of his hooking.

After what I have said, and much more that I might say on this subject, I question not but that the world will think that my old friend ought not to pass the remainder of his life in a cage like a singing-bird, but enjoy all that pindaric liberty which is suitable to a man of his genius. He has made the world merry, and I hope they will make him easy, so long as he stays among us. This I will take upon me to say, they cannot do a kindness to a more diverting companion, or a more cheerful, honest, and good-natured-man. 

N<sup>o</sup> 68. FRIDAY, MAY 29, 1713.

*Inspicere, tanquam in speculum in vitas omnium  
Jubeo, atque ex aliis sumere exemplum sibi.*

TER. Adelph. act. iii. sc. 3.

My advice to him is, to consult the lives of other men as he would a looking-glass, and from thence fetch examples for his own imitation.

THE paper of to-day shall consist of a letter from my friend Sir Harry Lizard, which, with my answer, may be worth the perusal of young men of estates, and young women without fortunes. It is absolutely necessary, that in our first vigorous years we lay down

some law to ourselves for the conduct of future life, which may at least prevent essential misfortunes. The cutting cares which attend such an affection as that against which I forewarn my friend Sir Harry, are very well known to all who are called the men of pleasure; but when they have opposed their satisfaction to their anxieties in an impartial examination, they will find their life not only a dream, but a troubled and vexatious one.

‘DEAR OLD MAN,

‘I believe you are very much surprised, that in the several letters I have written to you, since the receipt of that wherein you recommend a young lady for a wife to your humble servant, I have not made the least mention of that matter. It happens at this time that I am not much inclined to marry; there are very many matches in our country, wherein the parties live so insipidly, or so vexatiously, that I am afraid to venture, from their example. Besides, to tell you the truth, good Nestor, I am informed your fine young woman is soon to be disposed of elsewhere. As to the young ladies of my acquaintance in your great town, I do not know one whom I could think of as a wife, who is not either prepossessed with some inclination for some other man, or affects pleasures and entertainments, which she prefers to the conversation of any man living. Women of this kind are the most frequently met with of any sort whatever; I mean they are the most frequent among people of condition; that is to say, such are easily to be had as would sit at the head of your estate and table, lie-in by you for the sake of receiving visits in pomp at the end of the month, and enjoy the like gratifications from the support of your fortune; but you yourself would signify no more to one of them, than a name in trust in a settlement which conveys land and goods, but has no right for its own use. A

woman of this turn can no more make a wife, than an ambitious man can be a friend; they both sacrifice all the true tastes of being, and motives of life, for the ostentation, the noise, and the appearance of it. Their hearts are turned to unnatural objects, and as the men of design can carry them on with an exclusion of their daily companions, so women of this kind of gaiety, can live at bed and board with a man, without any affection to his person. As to any woman that you examine hereafter for my sake, if you can possibly, find means to converse with her at some country seat. If she has no relish for rural views, but is undelighted with streams, fields, and groves, I desire to hear no more of her; she has departed from nature, and is irrecoverably engaged in vanity.

I have ever been curious to observe the arrogance of a town-lady when she first comes down to her husband's seat, and, beholding her country neighbours, wants somebody to laugh with her, at the frightful things, to whom she herself is equally ridiculous. The pretty pitty-pat step, the playing head, and the fall-back in the courtesy, she does not imagine, make her as unconvertible, and inaccessible to our plain people, as the loud voice, and ungainly stride, render one of our huntresses to her. In a word, dear Nestor, I beg you to suspend all inquiries towards my matrimony until you hear farther from,

Sir, your most obliged, and

Most humble servant,

HARRY LIZARD.'

A certain loose turn in this letter, mixed indeed with some real exceptions to the too frequent silly choice made by country gentlemen, has given me no small anxiety: and I have sent Sir Harry an account of my suspicions as follows:

‘TO SIR HARRY LIZARD.

‘SIR,

Your letter I have read over two or three times, and must be so free with you as to tell you, it has in it something which betrays you have lost that simplicity of heart with relation to love, which I promised myself would crown your days with happiness and honour. The alteration of your mind towards marriage is not represented as flowing from discretion and wariness in the choice, but a disinclination to that state in general; you seem secretly to propose to yourself (for I will think no otherwise of a man of your age and temper) all its satisfactions out of it, and to avoid the care and inconveniences that attend those who enter into it, I will not urge at this time the greatest consideration of all, to wit, regard of innocence; but having, I think, in my eye, what you aim at, I must, as I am your friend, acquaint you, that you are going into a wilderness of cares and distractions, from which you will never be able to extricate yourself, while the compunctions of honour and pity are yet alive in you.

‘Without naming names, I have long suspected your designs upon a young gentlewoman in your neighbourhood; but give me leave to tell you, with all the earnestness of a faithful friend, that to enter into a criminal commerce with a woman of merit, whom you find innocent, is of all the follies in this life the most fruitful of sorrow. You must make your approaches to her with the benevolence and language of a good angel, in order to bring upon her pollution and shame, which is the work of a demon. The fashion of the world, the warmth of youth, and the affluence of fortune, may, perhaps, make you look upon me, in this talk, like a poor well-meaning old man, who is past those ardencies in which you at present triumph; but

believe me, Sir, if you succeed in what I fear you design, you will find the sacrifice of beauty and innocence so strong an obligation upon you, that your whole life will pass away in the worst condition imaginable, that of doubt and irresolution; you will ever be designing to leave her, and never do it; or else leave her for another, with a constant longing after her. He is a very unhappy man who does not reserve the most pure and kind affections of his heart for his marriage-bed; he will otherwise be reduced to this melancholy circumstance, that he gave his mistress that kind of affection which was proper for his wife, and has not for his wife either that, or the usual inclination which men bestow upon their mistresses. After such an affair as this, you are a very lucky man if you find a prudential marriage is only insipid, and not actually miserable; a woman of as ancient a family as your own, may come into the house of the Lizards, murmur in your bed, growl at your table, rate your servants, and insult yourself, while you bear all this with this unhappy reflection at the bottom of your heart, "This is all for the injured——" The heart is ungovernable enough, without being biassed by prepossessions. How emphatically unhappy therefore is he, who besides the natural vagrancy of affection, has a passion to one particular object, in which he sees nothing but what is lovely, except what proceeds from his own guilt against it! I speak to you, my dear friend, as one who tenderly regards your welfare, and beg of you to avoid this great error, which has rendered so many agreeable men unhappy before you. When a man is engaged among the dissolute, gay, and artful of the fair sex, a knowledge of their manners and designs, their favours unendeared by truth, their feigned sorrows and gross flatteries, must in time rescue a reasonable man from the enchantment; but in a case wherein you have none but yourself to



accuse, you will find the best part of a generous mind torn away with her, whenever you take your leave of an injured, deserving woman. Come to town, fly from Olinda, to

Your obedient humble servant,  
NESTOR IRONSIDE.'



N° 69. SATURDAY, MAY 30, 1713.



Jupiter est quodcunque vides—— LUCAN.

Where'er you turn your eyes, 'tis God you see.

I HAD this morning a very valuable and kind present sent me of a translated work of a most excellent foreign writer, who makes a very considerable figure in the learned and Christian world. It is entitled, A Demonstration of the Existence, Wisdom, and Omnipotence of God, drawn from the knowledge of nature, particularly of man, and fitted to the meanest capacity, by the Archbishop of Cambray, author of Telemachus, and translated from the French by the same hand that Englished that excellent piece. This great author, in the writings which he has before produced, has manifested a heart full of virtuous sentiments, great benevolence to mankind, as well as a sincere and fervent piety towards his Creator. His talents and parts are a very great good to the world, and it is a pleasing thing to behold the polite arts subservient to religion, and recommending it from its natural beauty. Looking over the letters of my correspondents, I find one which celebrates this treatise, and recommends it to my readers.

'TO THE GUARDIAN.

'SIR,

'I think I have somewhere read, in the writings of

one whom I take to be a friend of yours, a saying which struck me very much, and, as I remember, it was to this purpose: "The existence of a God is so far from being a thing that wants to be proved, that I think it is the only thing of which we are certain." This is a sprightly and just expression; however, I dare say, you will not be displeased that I put you in mind of saying something on the Demonstration of the Bishop of Cambray. A man of his talents views all things in a light different from that in which ordinary men see them, and the devout disposition of his soul turns all those talents to the improvement of the pleasures of a good life. His style clothes philosophy in a dress almost poetic; and his readers enjoy in full perfection the advantage, while they are reading him, of being what he is. The pleasing representation of the animal powers in the beginning of his work, and his consideration of the nature of man with the addition of reason, in the subsequent discourse, impresses upon the mind a strong satisfaction in itself, and gratitude towards him who bestowed that superiority over the brute world. These thoughts had such an effect upon the author himself, that he has ended his discourse with a prayer. This adoration has a sublimity in it befitting his character, and the emotions of his heart flow from wisdom and knowledge. I thought it would be proper for a Saturday's paper, and have translated it to make you a present of it. I have not, as the translator was obliged to do, confined myself to an exact version from the original, but have endeavoured to express the spirit of it, by taking the liberty to render his thoughts in such a way as I should have uttered them if they had been my own. It has been observed, that the private letters of great men are the best pictures of their souls; but certainly their private devotions would be still more instructive, and I know

not why they should not be as curious and entertaining.

‘If you insert this prayer, I know not but I may send you, for another occasion, one used by a very great wit of the last age, which has allusions to the errors of a very wild life; and I believe you would think it written with an uncommon spirit. The person whom I mean was an excellent writer, and the publication of this prayer of his may be, perhaps, some kind of antidote against the infection in his other writings. But this supplication of the bishop has in it a more happy and untroubled spirit; it is (if that is not saying something too fond) the worship of an angel concerned for those who had fallen, but himself still in the state of glory and innocence. The book ends with an act of devotion, to this effect:

“O my God, if the greater number of mankind do not discover thee in that glorious show of nature which thou hast placed before our eyes, it is not because thou art far from every\* one of us. Thou art present to us more than any object which we touch with our hands; but our senses, and the passions which they produce in us, turn our attention from thee. Thy light shines in the midst of darkness, but the darkness comprehends it not. Thou, O Lord, dost every way display thyself. Thou shinest in all thy works, but art not regarded by heedless and unthinking man. The whole creation talks aloud of thee, and echoes with the repetitions of thy holy name. But such is our insensibility, that we are deaf to the great and universal voice of nature. Thou art every where about us, and within us; but we wander from ourselves, become strangers to our own souls, and do not apprehend thy presence. O thou, who art the eternal fountain of light and beauty, who art the ancient of days, without begin-

\* Any.

ning and without end ; O thou, who art the life of all that truly live, those can never fail to find thee, who seek for thee within themselves. But, alas ! the very gifts which thou bestowest upon us do so employ our thoughts, that they hinder us from perceiving the hand which conveys them to us. We live by thee, and yet we live without thinking on thee ; but, O Lord, what is life in the ignorance of thee ! A dead unactive piece of matter ; a flower that withers ; a river that glides away ; a palace that hastens to its ruin ; a picture made up of fading colours ; a mass of shining ore ; strike our imaginations, and make us sensible of their existence : we regard them as objects capable of giving us pleasure, not considering that thou conveyest, through them, all the pleasure which we imagine they give us. Such vain empty objects, that are only the shadows of being, are proportioned to our low and grovelling thoughts. That beauty which thou hast poured out on thy creation, is as a veil which hides thee from our eyes. As thou art a being too pure and exalted to pass through our senses, thou art not regarded by men, who have debased their nature, and have made themselves like the beasts that perish. So infatuated are they, that notwithstanding they know what is wisdom and virtue, which have neither sound, nor colour, nor smell, nor taste, nor figure, nor any other sensible quality, they can doubt of thy existence, because thou art not apprehended by the grosser organs of sense. Wretches that we are ! we consider shadows as realities, and truth as a phantom. That which is nothing, is all to us ; and that which is all, appears to us nothing. What do we see in all nature but thee, O my God ! Thou, and only thou, appearest in every thing. When I consider thee, O Lord, I am swallowed up, and lost in contemplation of thee. Every thing besides

thee; even my own existence vanishes and disappears in the contemplation of thee. I am lost to myself, and fall into nothing, when I think on thee. The man who does not see thee, has beheld nothing; he who does not taste thee, has a relish of nothing. His being is vain, and his life but a dream. Set up thyself, O Lord, set up thyself, that we may behold thee. As wax consumes before the fire, and as the smoke is driven away, so let thine enemies vanish out of thy presence. How unhappy is that soul who, without the sense of thee, has no God, no hope, no comfort to support him! But how happy the man who searches, sighs, and thirsts after thee! But he only is fully happy, on whom thou liftest up the light of thy countenance, whose tears thou hast wiped away, and who enjoys in thy loving-kindness the completion of all his desires. How long, how long, O Lord, shall I wait for that day when I shall possess, in thy presence, fulness of joy and pleasures for evermore? O my God, in this pleasing hope, my bones rejoice and cry out, Who is like unto thee! My heart melts away, and my soul faints within me when I look up to thee, who art the God of my life, and my portion to all eternity.”

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N° 70. MONDAY, MAY 1, 1713.

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———mentisque capacius alta.—OVID. Met. i. 76.

Of thoughts enlarg'd, and more exalted mind.

As I was the other day taking a solitary walk in St. Paul's, I indulged my thoughts in the pursuit of a certain analogy between that fabric and the Christian church in the largest sense. The divine order

and economy of the one, seemed to be emblematically set forth by the just, plain, and majestic architecture of the other. And as the one consists of a great variety of parts united in the same regular design, according to the truest art, and most exact proportion, so the other contains a decent subordination of members, various sacred institutions, sublime doctrines, and solid precepts of morality digested into the same design, and with an admirable concurrence tending to one view, the happiness and exaltation of human nature.

In the midst of my contemplation, I beheld a fly upon one of the pillars; and it straightway came into my head, that this same fly was a freethinker. For it required some comprehension in the eye of the spectator, to take in at one view the various parts of the building, in order to observe their symmetry and design. But to the fly, whose prospect was confined to a little part of one of the stones of a single pillar, the joint beauty of the whole, or the distinct use of its parts, were inconspicuous, and nothing could appear but small inequalities in the surface of the hewn stone, which in the view of that insect seemed so many deformed rocks and precipices.

The thoughts of a freethinker are employed on certain minute particularities of religion, the difficulty of a single text, or the unaccountableness of some step of Providence or point of doctrine to his narrow faculties, without comprehending the scope and design of Christianity, the perfection to which it raiseth human nature, the light it hath shed abroad in the world, and the close connexion it hath as well with the good of public societies, as with that of particular persons.

This raised in me some reflections on that frame or disposition which is called largeness of mind, its necessity towards forming a true judgment of things,

and, where the soul is not incurably stunted by nature, what are the likeliest methods to give it enlargement.

It is evident that philosophy doth open and enlarge the mind, by the general views to which men are habituated in that study, and by the contemplation of more numerous and distinct objects, than fall within the sphere of mankind in the ordinary pursuits of life. Hence it comes to pass, that philosophers judge of most things very differently from the vulgar. Some instances of this may be seen in the *Theætetus* of Plato, where Socrates makes the following remarks, among others of the like nature.

‘When a philosopher hears ten thousand acres mentioned as a great estate, he looks upon it as an inconsiderable spot, having been used to contemplate the whole globe of earth. Or when he beholds a man elated with the nobility of his race, because he can reckon a series of seven rich ancestors; the philosopher thinks him a stupid ignorant fellow, whose mind cannot reach to a general view of human nature, which would shew him that we have all innumerable ancestors, among whom are crowds of rich and poor, kings and slaves, Greeks and barbarians.’ Thus far Socrates, who was accounted wiser than the rest of the heathens, for notions which approach the nearest to Christianity.

As all parts and branches of philosophy, or speculative knowledge, are useful in that respect, astronomy is peculiarly adapted to remedy a little and narrow spirit. In that science there are good reasons assigned to prove the sun a hundred thousand times bigger than our earth, and the distance of the stars so prodigious, that a cannon-bullet, continuing in its ordinary rapid motion, would not arrive from hence at the nearest of them in the space of a

hundred and fifty thousand years. Those ideas wonderfully dilate and expand the mind. There is something in the immensity of this distance that shocks and overwhelms the imagination; it is too big for the grasp of a human intellect: estates, provinces, and kingdoms, vanish at its presence. It were to be wished a certain prince\*, who hath encouraged the study of it in his subjects, had been himself a proficient in astronomy. This might have shewed him how mean an ambition that was, which terminated in a small part of what is itself but a point, in respect to that part of the universe which lies within our view.

But the Christian religion ennobleth and enlargeth the mind beyond any other profession or science whatsoever. Upon that scheme, while the earth, and the transient enjoyments of this life, shrink into the narrowest dimensions, and are accounted as the dust of a balance, the drop of a bucket, yea, less than nothing, the intellectual world opens wider to our view. The perfections of the Deity, the nature and excellence of virtue, the dignity of the human soul, are displayed in the largest characters. The mind of man seems to adapt itself to the different nature of its objects; it is contracted and debased by being conversant in little and low things, and feels a proportionable enlargement arising from the contemplation of these great and sublime ideas.

The greatness of things is comparative; and this does not only hold, in respect of extension, but likewise in respect of dignity, duration, and all kinds of perfection. Astronomy opens the mind, and alters our judgment, with regard to the magnitude of extended beings; but Christianity produceth a universal greatness of soul. Philosophy increaseth our

\* Lewis XIV.



views in every respect, but Christianity extends them to a degree beyond the light of nature.

How mean must the most exalted potentate upon earth appear to that eye which takes in innumerable orders of blessed spirits, differing in glory and perfection ! How little must the amusements of sense, and the ordinary occupations of mortal men, seem to one who is engaged in so noble a pursuit, as the assimilation of himself to the Deity, which is the proper employment of every Christian !

And the improvement which grows from habituating the mind to the comprehensive views of religion must not be thought wholly to regard the understanding. Nothing is of greater force to subdue the inordinate motions of the heart, and to regulate the will. Whether a man be actuated by his passions, or his reason, these are first wrought upon by some object, which stirs the soul in proportion to its apparent dimensions. Hence irreligious men, whose short prospects are filled with earth, and sense, and mortal life, are invited, by these mean ideas, to actions proportionably little and low. But a mind, whose views are enlightened and extended by religion, is animated to nobler pursuits by more sublime and remote objects.

There is not any instance of weakness in the free-thinkers that raises my indignation more, than their pretending to ridicule Christians, as men of narrow understandings, and to pass themselves upon the world for persons of superior sense, and more enlarged views. But I leave it to any impartial man to judge which hath the nobler sentiments, which the greater views ; he whose notions are stinted to a few miserable inlets of sense, or he whose sentiments are raised above the common taste, by the anticipation of those delights which will satiate the soul, when the whole capacity of her nature is

branched out into new faculties? He who looks for nothing beyond this short span of duration, or he whose aims are co-extended with the endless length of eternity? He who derives his spirit from the elements, or he who thinks it was inspired by the Almighty?

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N<sup>o</sup> 71. TUESDAY, JUNE 2, 1713.

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Quale portentum neque militaris

Daunia in latis alit esculetis ;

Nec Jubæ tellus generat, leonum

Arida nutrix.— HOR. 1 Od. xxii. 13.

No beast, of more portentous size,

In the Hercinian forest lies ;

Nor fiercer in Numidia bred,

With Carthage were in triumph led.—ROSCOMMON.

I QUESTION not but my country customers will be surprised to hear me complain that this town is, of late years, very much infested with lions : and will, perhaps, look upon it as a strange piece of news when I assure them that there are many of these beasts of prey, who walk our streets in broad day-light, beating about from coffee-house to coffee-house, and seeking whom they may devour.

To unriddle this paradox, I must acquaint my rural reader that we polite men of the town give the name of a lion to any one who is a great man's spy. And whereas I cannot discharge my office of Guardian, without setting a mark on such a noxious animal, and cautioning my wards against him, I design this whole paper as an essay upon the political lion.

It has cost me a great deal of time to discover the reason of this appellation, but after many disquisitions and conjectures on so obscure a subject, I find

there are two accounts of it more satisfactory than the rest. In the republic of Venice, which has been always the mother of politics, there are near the doge's palace several large figures of lions curiously wrought in marble, with mouths gaping in a most enormous manner. Those who have a mind to give the state any private intelligence of what passes in the city, put their hands into the mouth of one of these lions, and convey into it a paper of such private informations as any way regard the interest or safety of the commonwealth. By this means all the secrets of state come out of the lion's mouth. The informer is concealed; it is the lion that tells every thing. In short there is not a mismanagement in office, or a murmur in conversation, which the lion does not acquaint the government with. For this reason, say the learned, a spy is very properly distinguished by the name of lion.

I must confess this etymology is plausible enough, and I did for some time acquiesce in it, until about a year or two ago I met with a little manuscript which sets this whole matter in a clear light. In the reign of Queen Elizabeth, says my author, the renowned Walsingham had many spies in his service, from whom the government received great advantage. The most eminent among them was the statesman's barber, whose surname was Lion. This fellow had an admirable knack of fishing out the secrets of his customers, as they were under his hands. He would rub and lather a man's head, until he had got out every thing that was in it. He had a certain snap in his fingers and a volubility in his tongue, that would engage a man to talk with him whether he would or no. By this means he became an inexhaustible fund of private intelligence, and so signalized himself in the capacity of a spy, that from his time a master-spy goes under the name of a lion.

Walsingham had a most excellent penetration, and never attempted to turn any man into a lion whom he did not see highly qualified for it, when he was in his human condition. Indeed the speculative men of those times say of him, that he would now and then play them off, and expose them a little unmercifully; but that, in my opinion, seems only good policy, for otherwise they might set up for men again, when they thought fit, and desert his service. But, however, though in that very corrupt age he made use of these animals, he had a great esteem for true men, and always exerted the highest generosity in offering them more, without asking terms of them, and doing more for them out of mere respect for their talents, though against him, than they could expect from any other minister whom they had served never so conspicuously. This made Raleigh (who professed himself his opponent) say one day to a friend, 'Pox take this Walsingham, he baffles every body; he won't so much as let a man hate him in private.' True it is, that by the wanderings, roarings, and lurkings, of his lions, he knew the way to every man breathing, who had not a contempt for the world itself; he had lions rampant whom he used for the service of the church, and couchant who were to lie down for the queen. They were so much at command, that the couchant would act as the rampant, and the rampant as couchant, without being the least out of countenance, and all this within four-and-twenty hours. Walsingham had the pleasantest life in the world; for, by the force of his power and intelligence, he saw men as they really were, and not as the world thought of them. All this was principally brought about by feeding his lions well, or keeping them hungry, according to their different constitutions.

Having given this short but necessary account of

this statesman and his barber, who, like the tailor in Shakspeare's *Pyramus and Thisbe*, was a man made as other men are, notwithstanding he was a nominal lion, I shall proceed to the description of this strange species of creatures. Ever since the wise Walsingham was secretary in this nation, our statesmen are said to have encouraged the breed among us, as very well knowing that a lion in our British arms is one of the supporters of the crown, and that it is impossible for a government, in which there is such a variety of factions and intrigues, to subsist without this necessary animal.

A lion, or a master-spy, hath several jackalls under him, who are his retailers in intelligence, and bring him in materials for his report; his chief haunt is a coffee-house, and as his voice is exceeding strong, it aggravates the sound of every thing it repeats.

As the lion generally thirsts after blood, and is of a fierce and cruel nature, there are no secrets which he hunts after with more delight, than those that cut off heads, hang, draw, and quarter, or end in the ruin of the person who becomes his prey. If he gets the wind of any word or action that may do a man good, it is not for his purpose, he quits the chase and falls into a more agreeable scent.

He discovers a wonderful sagacity in seeking after his prey. He couches and frisks about in a thousand sportful motions to draw it within his reach, and has a particular way of imitating the sound of the creature whom he would insnare; an artifice to be met with in no beast of prey, except the hyæna and the political lion.

You seldom see a cluster of newsmongers without a lion in the midst of them. He never misses taking his stand within ear-shot of one of those little ambitious men who set up for orators in places of public resort. If there is a whispering-hole, or any public-

spirited corner in a coffee-house, you never fail of seeing a lion couched upon his elbow in some part of the neighbourhood.

A lion is particularly addicted to the perusal of every loose paper that lies in his way. He appears more than ordinary attentive to what he reads, while he listens to those who are about him. He takes up the Post-man, and snuffs the candle that he may hear the better by it. I have seen a lion pore upon a single paragraph in an old Gazette for two hours together, if his neighbours have been talking all that while.

Having given a full description of this monster, for the benefit of such innocent persons as may fall into his walks, I shall apply a word or two to the lion himself, whom I would desire to consider that he is a creature hated both by God and man, and regarded with the utmost contempt even by such as make use of him. Hangmen and executioners are necessary in a state, and so may the animal I have been here mentioning; but how despicable is the wretch that takes on him so vile an employment! There is scarce a being that would not suffer by a comparison with him, except that being only who acts the same kind of part, and is both the tempter and accuser of mankind.

N. B. Mr. Ironside has, within five weeks last past, muzzled three lions, gorged five, and killed one. On Monday next the skin of the dead one will be hung up *in terrorem* at Button's coffee-house, over against Tom's, in Covent-garden.



N<sup>o</sup> 72. WEDNESDAY, JUNE 3, 1713.

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———In vitium libertas excidit, et vim  
Dignam lege regi——— HOR. Ars Poet. v. 282.

———Its liberty was turn'd to rage ;  
Such rage as civil power was forc'd to tame.—CREECH.

OXFORD is a place which I am more inquisitive about than even that of my nativity; and when I have an account of any sprightly saying, or rising genius from thence, it brings my own youthful days into my mind, and throws me forty years back into life. It is for this reason, that I have thought myself a little neglected of late by Jack Lizard, from whom I used to hear at least once a week. The last post brought me his excuse, which is, that he hath been wholly taken up in preparing some exercises for the theatre. He tells me, likewise, that the talk there is about a public act, and that the gay part of the university have great expectation of a Terræ-filius, who is to lash and sting all the world in a satirical speech. Against the great licence which hath heretofore been taken in these libels, he expresses himself with such humanity, as is very unusual in a young person, and ought to be cherished and admired. For my own part, I so far agree with him, that if the university permits a thing which I think much better let alone, I hope those, whose duty it is to appoint a proper person for that office, will take care that he utter nothing unbecoming a gentleman, a scholar, and a Christian. Moreover I would have them consider that their learned body hath already enemies enough, who are prepared to aggravate all irreverent insinuations, and to interpret all oblique

indecencies, who will triumph in such a victory, and bid the university thank herself for the consequences.

In my time I remember the Terræ-filius contented himself with being bitter upon the Pope, or chastising the Turk; and raised a serious and manly mirth, and adapted to the dignity of his auditory, by exposing the false reasoning of the heretic, or ridiculing the clumsy pretenders to genius and politeness. In the jovial reign of King Charles the Second, wherein never did more wit or more ribaldry abound, the fashion of being arch upon all that was grave, and waggish upon the ladies, crept into our seats of learning upon these occasions. This was managed grossly and awkwardly enough, in a place where the general plainness and simplicity of manners could ill bear the mention of such crimes, as in courts and great cities are called by the specious names of air and gallantry. It is to me amazing, that ever any man, bred up in the knowledge of virtue and humanity, should so far cast off all shame and tenderness, as to stand up in the face of thousands, and utter such contumelies as I have read and heard of. Let such a one know that he is making fools merry, and wise men sick; and that, in the eye of considering persons, he hath less compunction than the common hangman, and less shame than a prostitute.

Infamy is so cutting an evil, that most persons who have any elevation of soul, think it worse than death. Those who have it not in their power to revenge it, often pine away in anguish, and loathe their being; and those who have, enjoy no rest until they have vengeance. I shall therefore make it the business of this paper to shew how base and ungenerous it is to traduce the women, and how dangerous it is to expose men of learning and character, who have generally been the subjects of these invectives.



It hath been often said, that women seem formed to soften the boisterous passions, and soothe the cares and anxieties to which men are exposed in the many perplexities of life. That having weaker bodies, and less strength of mind, than man, nature hath poured out her charms upon them, and given them such tenderness of heart, that the most delicate delight we receive from them is, in thinking them entirely ours, and under our protection. Accordingly we find, that all nations have paid a decent homage to this weaker and lovelier part of the rational creation, in proportion to their removal from savageness and barbarism. Chastity and truth are the only due returns that they can make for this generous disposition in the nobler sex. For beauty is so far from satisfying us of itself, that whenever we think that it is communicated to others, we behold it with regret and disdain. Whoever therefore robs a woman of her reputation, despoils a poor defenceless creature of all that makes her valuable, turns her beauty into loathsomeness, and leaves her friendless, abandoned, and undone. There are many tempers so soft, that the least calumny gives them pains they are not able to bear. They give themselves up to strange fears, gloomy reflections, and deep melancholy. How savage must he be, who can sacrifice the quiet of such a mind to a transient burst of mirth! Let him who wantonly sports away the peace of a poor lady, consider what discord he sows in families; how often he wrings the heart of a hoary parent; how often he rouses the fury of a jealous husband; how he extorts from the abused woman curses, perhaps not unheard, and poured out in the bitterness of her soul! What weapons hath she wherewith to repel such an outrage! How shall she oppose her softness and imbecility to the hardened forehead of a coward, who hath triumphed upon weakness that

could not resist him! to a buffoon, who hath slandered innocence, to raise the laughter of fools! who hath 'scattered firebrands, arrows, and death, and said, Am I not in sport!'

Irreverent reflections upon men of learning and note, if their character be sacred, do great disservice to religion, and betray a vile mind in the author. I have therefore always thought, with indignation, upon that 'accuser of the brethren,' the famous antiquary\*, whose employment it was, for several years, to rake up all the ill-natured stories that had ever been fastened upon celebrated men, and transmit them to posterity with cruel industry, and malicious joy. Though the good men, ill-used, may, out of a meek and Christian disposition, so far subdue their natural resentment, as to neglect and forgive; yet the inventors of such calumnies will find generous persons, whose bravery of mind makes them think themselves proper instruments to chastise such insolence. And I have, in my time, more than once known the discipline of the blanket administered to the offenders, and all their slanders answered by that kind of syllogism which the ancient Romans called the 'argumentum bacillinum.'

I have less compassion for men of sprightly parts and genius, whose characters are played upon, because they have it in their power to revenge themselves tenfold. But I think of all the classes of mankind, they are the most pardonable if they pay the slanderer in his own coin. For their names being already blazed abroad in the world, the least blot thrown upon them is displayed far and wide; and they have this sad privilege above the men in obscurity, that the dishonour travels as far as their fame. To be even therefore with their enemy, they are but too apt to diffuse his infamy as far as their

\* Mr. Anthony à Wood.

own reputation; and perhaps triumph in secret, that they have it in their power to make his name the scoff and derision of after-ages. This, I say, they are too apt to do. For sometimes they resent the exposing of their little affectations or slips in writings as much as wounds upon their honour. The first are trifles they should laugh away, but the latter deserves their utmost severity.

I must confess a warmth against the buffooneries mentioned in the beginning of this paper, as they have so many circumstances to aggravate their guilt. A licence for a man to stand up in the schools of the prophets, in a grave decent habit, and audaciously vent his obloquies against the doctors of our church, and directors of our young nobility, gentry, and clergy, in their hearing and before their eyes; to throw calumnies upon poor defenceless women, and offend their ears with nauseous ribaldry, and name their names at length in a public theatre, when a queen\* is upon the throne; such a licence as this never yet gained ground in our playhouses; and I hope will not need a law to forbid it. Were I to advise in this matter, I should represent to the orator how noble a field there lay before him for panegyric; what a happy opportunity he had of doing justice to the great men who once were of that famous body, or now shine forth in it; nor should I neglect to insinuate the advantages he might propose by gaining their friendship, whose worth, by a contrary treatment, he will be imagined either not to know, or to envy. This might rescue the name from scandal; and if, as it ought, this performance turned solely upon matters of wit and learning, it might have the honour of being one of the first productions of the magnificent printing-house, just erected at Oxford†.

\* Queen Anne, mentioned merely as a queen.

† The Clarendon printing-house.

This paper is written with a design to make my journey to Oxford agreeable to me, where I design to be at the Public Act. If my advice is neglected, I shall not scruple to insert in the Guardian whatever the men of letters and genius transmit to me, in their own vindication; and I hereby promise that I myself will draw my pen in defence of all injured women.

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N<sup>o</sup> 73. THURSDAY, JUNE 4, 1713.

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In amore hæc insunt omnia.—TER. Eun. act i. sc. 1.

All these things are inseparable from love.

It is a matter of great concern that there come so many letters to me, wherein I see parents make love for their children, and without any manner of regard to the season of life, and the respective interests of their progeny, judge of their future happiness by the rules of ordinary commerce. When a man falls in love in some families, they use him as if his land was mortgaged to them, and he cannot discharge himself, but by really making it the same thing in an unreasonable settlement, or foregoing what is dearer to him than his estate itself. These extortioners are of all others the most cruel; and the sharks, who prey upon the inadvertency of young heirs, are more pardonable than those who trespass upon the good opinion of those who treat with them upon the foot of choice and respect. The following letters may place in the reader's view uneasinesses of this sort, which may perhaps be useful to some under the circumstances mentioned by my correspondents.

‘TO NESTOR IRONSIDE, Esq.

‘From a certain town in Cumberland, May 21.

‘VENERABLE SIR,

‘It is impossible to express the universal satisfaction your precautions give in a country so far north as ours; and indeed it were impertinent to expatiate in a case that is by no means particular to ourselves, all mankind, who wish well to one another, being equally concerned in their success. However, as all nations have not the genius, and each particular man has his different views and taste, we northerns cannot but acknowledge our obligations in a more especial manner, for your matrimonial precautions, which we more immediately are interested in. Our climate has ever been recorded as friendly to the continuation of our kind; and the ancient histories are not more full of their Goths and Vandals, than in swarms overspread all Europe, than modern story of its Yorkshire hostlers and attorneys, who are remarkably eminent and beneficial in every market-town, and most inns in this kingdom. I shall not here presume to enter, with the ancient sages, into a particular reasoning upon the case, as whether it proceeds from the cold temper of the air, or the particular constitutions of the persons, or both; from the fashionable want of artifice in the women, and their entire satisfaction in one conquest only; or the happy ignorance in the men, of those southern vices which effeminate mankind.

‘From this encomium, I do not question but by this time you infer me happy already in the legal possession of some fair one, or in a probable way of being so. But alas! neither is my case; and from the cold damp which this minute seizes upon my heart, I pre-sage never will. What shall I do? To complain here

is to talk to winds, or mortals as regardless as they. The tempestuous storms in the neighbouring mountains, are not more relentless, or the crags more deaf, than the old gentleman is to my sighs and prayers. The lovely Pastorella indeed hears and gently sighs, but it is only to increase my tortures; she is too dutiful to disobey a father; and I am neither able, nor forward, to receive her by an act of disobedience.

‘As to myself, my humour, until this accident to ruffle it, has ever been gay and thoughtless, perpetually toying amongst the women, dancing briskly and singing softly. For I take it, more men miscarry amongst them for having too much than too little understanding. Pastorella seems willing to relieve me from my frights; and by her constant carriage, by admitting my visits at all hours, has convinced all hereabouts of my happiness with her, and occasioned a total defection amongst her former lovers, to my infinite contentment. Ah! Mr. Ironside, could you but see in a calm evening the profusion of ease and tenderness betwixt us! The murmuring river that glides gently by, the cooing turtles in the neighbouring groves, are harsh compared to her more tuneful voice. The happy pair, first joined in Paradise, not more enamoured walked! more sweetly loved! But alas! what is all this! an imaginary joy, in which we trifle away our precious time, without coming together for ever. That must depend upon the old gentleman, who sees I cannot live without his daughter, and knows I cannot, upon his terms, be ever happy with her. I beg of you to send for us all up to town together, that we may be heard before you (for we all agree in a deference to your judgment) upon these heads: Whether the authority of a father should not accommodate itself to the liberty of a free-born English woman?

‘Whether, if you think fit to take the old gentleman

into your care, the daughter may not choose her lover for her Guardian?

‘Whether all parents are not obliged to provide for the just passions of their children when grown up, as well as food and raiment in their tender years?’

‘These and such points being unsettled in the world, are cause of great distraction, and it would be worthy your great age and experience, to consider them distinctly for the benefit of domestic life. All which, most venerable Nestor, is humbly submitted by all your northern friends, as well as your most obedient, and devoted humble servant, PASTOR FIDO.’

‘MR. IRONSIDE,

‘We who subscribe this, are man and wife, and have been so these fifteen years : but you must know we have quarrelled twice a day ever since we came together, and at the same time have a very tender regard for one another. We observe this habitual disputation has an ill effect upon our children, and they lose their respect towards us from this jangling of ours. We lately entered into an agreement, that from that time forward, when either should fall into a passion, the party angry should go into another room, and write a note to the other by one of the children, and the person writ to, right or wrong, beg pardon ; because the writing, to avoid passion, is in itself an act of kindness. This little method, with the smiles of the messengers, and other nameless incidents in the management of this correspondence with the next room, has produced inexpressible delight, made our children and servants cheerful under our care and protection, and made us ourselves sensible of a thousand good qualities we now see in each other, which could not before shine out, because of our mutual impatience. Your humble servants,  
PHILIP and MARY.

‘P. S. Since the above, my wife is gone out of the room, and writes word by Billy that she would have in the above letter, the words “jangling of ours,” changed into the words, “these our frequent debates.” I allow of the amendment, and desire you would understand accordingly, that we never jangled, but went into frequent debates, which were always held in a committee of the whole house.’

‘TO NESTOR IRONSIDE, Esq.

‘SAGACIOUS SIR,

‘We married men reckon ourselves under your ward, as well as those who live in a less regular condition. You must know, I have a wife, who is one of those good women who are never very angry, or very much pleased. My dear is rather inclined to the former, and will walk about in soliloquy, dropping sentences to herself of management, saying, “she will say nothing, but she knows when her head is laid what—” and the rest of that kind of half expressions. I am never inquisitive to know what is her grievance, because I know it is only constitution. I call her by the kind appellation of my gentle Murmur, and I am so used to hear her, that I believe I could not sleep without it. It would not be amiss if you communicated this to the public, that many who think their wives angry, may know they are only not pleased, and that very many come into this world, and go out of it at a very good old age, without having ever been much transported with joy, or grief, in their whole lives.

Your humble servant,

ARTHUR SMOOTH.’

‘MOST VENERABLE NESTOR,

‘I am now three-and-twenty, and in the utmost perplexity how to behave myself towards a gentleman whom my father has admitted to visit me as a lover. I plainly perceive my father designs to take advan-



tage of his passion towards me, and requires terms of him which will make him fly off. I have orders to be cold to him in all my behaviour; but if you insert this letter in the Guardian, he will know that distance is constrained. I love him better than life, am satisfied with the offer he has made, and desire him to stick to it, that he may not hereafter think he has purchased me too dear. My mother knows I love him, so that my father must comply.

Your thankful ward,

SUSANNA ———.

‘ P. S. I give my service to him, and desire the settlement may be such as shows I have my thoughts fixed upon my happiness in being his wife, rather than his widow.’

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## N° 74. FRIDAY, JUNE 5, 1713.

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Magne Parcns, sanctâ quàm majestate verendus!—BURN.

Great Parent! how majestic! how adorable!

I WILL make no apology for preferring this letter, and the extract following, to any thing else which I could possibly insert.

‘ SIR,

Cambridge, May 31.

‘ You having been pleased to take notice of what you conceived excellent in some of our English divines, I have here presumed to send a specimen, which if I am not mistaken, may for acuteness of judgment, ornament of speech, and true sublime, compare with any of the choicest writings of the ancient fathers or doctors of the church, who lived nearest to the apostles’ times. The subject is no less than that of God himself; and the design, besides

doing some honour to our own nation, is to shew, by a fresh example, to what a height and strength of thought a person, who appears not to be by nature endued with the quickest parts, may arrive, through a sincere and steady practice of the Christian religion, I mean, as taught and administered in the church of England: which will, at the same time, prove that the force of spiritual assistance is not at all abated by length of time, or the iniquity of mankind; but that if men were not wanting to themselves, and (as our excellent author speaks) could but be persuaded to conform to our church's rules, they might still live as the primitive Christians did, and come short of none of those eminent saints for virtue and holiness. The author from whom this collection is made, is Bishop Beveridge, vol. ii. serm. 1. PHILOTHEUS.'

In treating upon that passage in the book of Exodus, where Moses being ordered to lead the children of Israel out of Egypt, he asked God what name he should mention him by to that people, in order to dispose them to obey him; and God answered, 'I Am that I Am;' and bade him tell them, 'I Am hath sent me unto you;' the admirable author thus discourses: 'God having been pleased to reveal himself to us under this name or title, "I Am that I Am," he thereby suggests to us, that he would not have us apprehend of him, as of any particular or limited being, but as a being in general, or the Being of all beings; who giveth being to, and therefore exerciseth authority over, all things in the world. He did not answer Moses, "I am the great, the living, the true, the everlasting God," he did not say, "I am the almighty Creator, Preserver, and Governor of the whole world," but "I Am that I Am:" intimating, that if Moses desired

such a name of God as might fully describe his nature in itself, that is a thing impossible, there being no words to be found in any language, whereby to express the glory of an infinite Being, especially so as that finite creatures should be able fully to conceive it. Yet, however, in these words he is pleased to acquaint us what kind of thoughts he would have us entertain of him: insomuch, that could we but rightly apprehend what is couched under, and intended by them, we should doubtless have as high and true conceptions of God as it is possible for creatures to have.'—The answer given suggests farther to us these following notions of the most high God. 'First, that he is one being, existing in and of himself: his unity is implied in that he saith, "I;" his existence in that he saith, "I Am;" his existence in and of himself, in that he saith, "I Am that I Am," that is, "I Am in and of myself," not receiving any thing from, nor depending upon any other.—The same expression implies, that as God is only one, so that he is a most pure and simple being; for here, we see, he admits nothing into the manifestation of himself but pure essence, saying, "I Am that I Am," that is, being itself, without any mixture or composition. And therefore we must not conceive of God, as made up of several parts, or faculties, or ingredients, but only as one who "Is that He Is," and whatsoever is in Him is himself: and although we read of several properties attributed to him in Scripture, as wisdom, goodness, justice, &c. we must not apprehend them to be several powers, habits, or qualities, as they are in us; for as they are in God, they are neither distinguished from one another, nor from his nature or essence, in whom they are said to be. In whom, I say, they are said to be: for to speak properly, they are not in him, but are his very essence, or nature itself; which acting severally

upon several objects, seems to us to act from several properties or perfections in him; whereas all the difference is only, in our different apprehensions of the same thing. God in himself is a most simple and pure act, and therefore cannot have any thing in him, but what is that most simple and pure act itself; which seeing it bringeth upon every creature what it deserves, we conceive of it as of several divine perfections in the same Almighty Being. Whereas God, whose understanding is infinite as Himself, doth not apprehend himself under the distinct notions of wisdom, or goodness, or justice, or the like, but only as Jehovah: and therefore, in this place, he doth not say, "I am wise, or just, or good," but simply, "I Am that I Am."

Having thus offered at something towards the explication of the first of these mysterious sayings in the answer God made to Moses, when he designed to encourage him to lead his people out of Egypt, he proceeds to consider the other, whereby God calls himself absolutely "I Am." Concerning which he takes notice, that though "I Am" be commonly a verb of the first person, yet it is here used as a noun substantive, or proper name, and is the nominative case to another verb of the third person in these words, "I Am hath sent me unto you." A strange expression! But when God speaks of himself, he cannot be confined to grammar-rules, being infinitely above and beyond the reach of all languages in the world. And, therefore, it is no wonder that when he would reveal himself, he goes out of our common way of speaking one to another, and expresseth himself in a way peculiar to himself, and such as is suitable and proper to his own nature and glory.

‘Hence, therefore, as when he speaks of himself and his own eternal essence, he saith, "I Am that I Am;" so when he speaks of himself, with reference

to his creatures, and especially to his people, he saith "I Am." He doth not say, "I Am their light, their life, their guide, their strength, or tower," but only "I Am." He sets, as it were, his hand to a blank, that his people may write under it what they please that is good for them. As if he should say, "Are they weak? I am strength. Are they poor? I am riches. Are they in trouble? I am comfort. Are they sick? I am health. Are they dying? I am life. Have they nothing? I am all things. I am wisdom and power, I am justice and mercy. I am grace and goodness, I am glory, beauty, holiness, eminency, supereminency, perfection, all-sufficiency, eternity, Jehovah, I Am. Whatsoever is suitable to their nature, or convenient for them in their several conditions, that I am. Whatsoever is amiable in itself, or desirable unto them, that I am. Whatsoever is pure and holy; whatsoever is great or pleasant; whatsoever is good or needful to make men happy; that I am." So that, in short, God here represents himself unto us as a universal good, and leaves us to make the application of it to ourselves, according to our several wants, capacities, and desires, by saying only in general, "I Am."

Again, page 27, he thus discourses: "There is more solid joy and comfort, more real delight and satisfaction of mind, in one single thought of God, rightly formed, than all the riches, and honours, and pleasures of this world, put them all together, are able to afford.—Let us then call in all our scattered thoughts from all things here below, and raise them up and unite them all to the most high God; apprehending him under the idea, image, or likeness, of any thing else, but as infinitely greater, and higher, and better than all things; as one existing in and of himself, and giving essence and existence to all things in the world besides himself; as one so

pure and simple, that there is nothing in him but himself, but essence and being itself; as one so infinite and omnipotent, that wheresoever any thing else is in the whole world, there he is, and beyond the world, where nothing else is, there all things are, because he is there, as one so wise, so knowing, so omniscient, that he at this very moment, and always, sees what all the angels are doing in heaven; what all the fowls are doing in the air; what all the fishes are doing in the waters; what all the devils are doing in hell; what all the men and beasts, and the very insects, are doing upon earth; as one so powerful and omnipotent, that he can do whatsoever he will, only by willing it should be done; as one so great, so good, so glorious, so immutable, so transcendant, so infinite, so incomprehensible, so eternal, what shall I say? so Jehovah, that the more we think of him, the more we admire him, the more we adore him, the more we love him, the more we may and ought; our highest conceptions of him being as much beneath him, as our greatest services come short of what we owe him.

‘Seeing therefore we cannot think of God so highly as he is, let us think of him as highly as we can: and for that end let us get above ourselves, and above the world, and raise up our thoughts higher and higher, and higher still, and when we have got them up as high as possibly we can, let us apprehend a Being infinitely higher than the highest of them; and then finding ourselves at a loss, amazed, confounded at such an infinite height of infinite perfections, let us fall down in humble and hearty desires to be freed from those dark prisons wherein we are now immured, that we may take our flight into eternity, and there (through the merits of our blessed Saviour) see this infinite Being face to face, and enjoy him for ever.’

N<sup>o</sup> 75. SATURDAY, JUNE 6, 1713.

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Hic est, aut nusquam, quod quærimus.

HOR. 1 Ep. xvii. 39.

—Here, or no where, we may hope to find  
What we desire.—CREECH.

THIS paper shall consist of extracts from two great divines, but of very different genius. The one is to be admired for convincing the understanding, the other for inflaming the heart. The former urges us in this plain and forcible manner to an inquiry into religion, and practising its precepts.

‘Suppose the world began some time to be; it must either be made by counsel and design, that is, produced by some Being that knew what it did, that did contrive it and frame it as it is; which it is easy to conceive, a Being that is infinitely good, and wise, and powerful, might do: but this is to own a God. Or else the matter of it being supposed to have been always, and in continual motion and tumult, it at last happened to fall into this order, and the parts of matter, after various agitations, were at length entangled and knit together in this order, in which we see the world to be. But can any man think this reasonable to imagine, that in the infinite variety which is in the world, all things should happen by chance, as well, and as orderly, as the greatest wisdom could have contrived them? Whoever can believe this, must do it with his will, and not with his understanding.

‘Supposing the reasons for, and against, the principles of religion, were equal, yet the danger and hazard is so unequal, as would sway a prudent man to the affirmative. Suppose a man believe there is no God, nor life after this, and suppose he be in the

right, but not certain that he is (for that I am sure in this case is impossible); all the advantage he hath by this opinion relates only to this world and this present time; for he cannot be the better for it when he is not. Now what advantage will it be to him in this life? He shall have the more liberty to do what he pleaseth; that is, it furnisheth him with a stronger temptation to be intemperate, and lustful, and unjust, that is, to do those things which prejudice his body, and his health, which cloud his reason, and darken his understanding, which will make him enemies in the world, will bring him into danger. So that it is no advantage to any man to be vicious; and yet this is the greatest use that is made of atheistical principles; to comfort men in their vicious courses. But if thou hast a mind to be virtuous, and temperate, and just, the belief of the principles of religion will be no obstacle, but a furtherance to thee in this course. All the advantage a man can hope for, by disbelieving the principles of religion, is to escape trouble and persecution in this world, which may happen to him upon account of religion. But supposing there be a God and a life after this; then what a vast difference is there of the consequences of these opinions! As much as between finite and infinite, time and eternity.

‘To persuade men to believe the Scriptures, I only refer this to men’s consideration. If there be a God, whose providence governs the world, and all the creatures in it, is it not reasonable to think that he hath a particular care of men, the noblest part of this visible world? And seeing he hath made them capable of eternal duration; that he hath provided for their eternal happiness, and sufficiently revealed to them the way to it, and the terms and conditions of it! Now let any man produce any book in the world, that pretends to be from God, and to do this, that



for the matter of it is so worthy of God, the doctrines whereof are so useful, and the precepts so reasonable, and the arguments so powerful, the truth of all which was confirmed by so many great and unquestionable miracles, the relation of which has been transmitted to posterity in public and authentic records, written by those who were eye and ear witnesses of what they wrote, and free from suspicion of any worldly interest and design: let any produce a book like to this, in all these respects; and which, over and besides, hath by the power and reasonableness of the doctrines contained in it, prevailed so miraculously in the world, by weak and inconsiderable means, in opposition to all the wit and power of the world, and under such discouragements as no other religion was ever assaulted with; let any man bring forth such a book, and he hath my leave to believe it as soon as the Bible. But if there be none such, as I am well assured there is not, then every one that thinks God hath revealed himself to men, ought to embrace and entertain the doctrine of the holy Scriptures, as revealed by God.

‘And now having presented men with such arguments and considerations as are proper, and I think sufficient to induce belief, I think it not unreasonable to entreat and urge men diligently and impartially to consider these matters; and if there be weight in these considerations to sway reasonable men, that they would not suffer themselves to be biassed by prejudice, or passion, or interest, to a contrary persuasion. Thus much I may with reason desire of men: for though men cannot believe what they will, yet men may, if they will, consider things seriously and impartially, and yield or withhold their assent, as they shall see cause, after a thorough search and examination.

‘If any man will offer a serious argument against

any of the principles of religion, and will debate the matter soberly, as one that considers the infinite consequences of these things one way or other, and would gladly be satisfied, he deserves to be heard what he can say; but if a man will turn religion into raillery, and confute it by two or three bold jests, he doth not make religion, but himself ridiculous, in the opinion of all considerate men, because he sports with his life.

‘So that it concerns every man that would not trifle away his soul, and fool himself into irrecoverable misery, with the greatest seriousness to inquire into these things, whether they be so, or no, and patiently to consider the arguments that are brought for them.

‘And when you are examining these matters, do not take into consideration any sensual or worldly interest; but deal fairly and impartially with yourselves. Think with yourselves that you have not the making of things true and false, that the principles of religion are either true or false, before you think of them. The truth of things is already fixed; either there is a God, or no God; either your souls are immortal or they are not; either the Scriptures are a divine revelation, or an imposture; one of these is certain and necessary, and they are not now to be altered. Things will not comply with your conceits, and bend themselves to your interests: therefore do not think what you would have to be; but consider impartially what is.’

The other great writer is particularly useful in his rapturous soliloquies, wherein he thinks of the Deity with the highest admiration, and beholds himself with the most contrite lowliness. ‘My present business,’ says he, ‘is to treat of God, his being, and attributes; but “who is sufficient for these things?” At least, who am I, a silly worm, that I should take upon me to speak of Him, by whom alone I speak; and being myself but a finite sinful creature, should strive to unveil

the nature of the Infinite and Most Holy God! Alas! I cannot so much as begin to think of him, but immediately my thoughts are confounded, my heart is perplexed, my mind amazed, my head turns round, my whole soul seems to be unhinged and overwhelmed within me. His mercy exalts me; His justice depresseth me; His wisdom astonisheth me; His power affrights me; His glory dazzles mine eyes; and "by reason of his highness," as Job speaks, I cannot endure: but the least glimpse of Him makes me abhor myself and repent in dust and ashes before Him.'

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N° 76. MONDAY, JUNE 8, 1713.

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———Solos aio bene vivere, quorum  
Conspicitur nitidis fundata pecunia villis.—HON. 1 Ep. xv. 45.

———Those are blest, and only those,  
Whose stately house their hidden treasure shews.—CREECH.

I EVER thought it my duty to preserve peace and love among my wards. And since I have set up for a universal Guardian, I have laid nothing more to heart than the differences and quarrels between the landed and the trading interests of my country, which indeed comprehend the whole. I shall always contribute, to the utmost of my power, to reconcile these interests to each other, and to make them both sensible that their mutual happiness depends upon their being friends.

They mutually furnish each other with all the necessaries and conveniences of life; the land supplies the traders with corn, cattle, wool, and generally all materials, either for their subsistence or their riches; the traders in return provide the gentlemen

with houses, clothes, and many other things without which their life at best would be uncomfortable. Yet these very insterests are almost always clashing; the traders consider every high duty upon any part of their trade as proceeding from jealousy in the gentlemen of their rivalling them too fast; and they are often enemies on this account. The gentlemen, on the other hand, think they can never lay too great a burden upon trade, though in every thing they eat, and drink, and wear, they are sure to bear the greatest part themselves.

I shall endeavour, as much as possible, to remove this emulation between the parties, and in the first place to convince the traders, that in many instances high duties may be laid upon their imports, to enlarge the general trade of the kingdom. For example, if there should be laid a prohibition, or high duties which shall amount to a prohibition, upon the imports from any other country which takes from us a million sterling every year, and returns us nothing else but manufactures for the consumption of our own people, it is certain this ought to be considered as the increase of our trade in general; for if we want these manufactures, we shall either make them ourselves, or, which is the same thing, import them from other countries in exchange for our own. In either of which cases our foreign or inland trade is enlarged, and so many more of our own people are employed and subsisted for that money which was annually exported, that is, in all probability, a hundred and fifty thousand of our people for the yearly sum of one million. If our traders would consider many of our prohibitions or high duties in this light, they would think their country and themselves obliged to the landed interest for these restraints.

Again, gentlemen are too apt to envy the traders every sum of money they import, and gain from

abroad, as if it was so much loss to themselves; but if they could be convinced, that for every million that shall be imported and gained by the traders, more than twice that sum is gained by the landed interest, they would never be averse to the trading part of the nation. To convince them, therefore, that this is the fact, shall be the remaining part of this discourse.

Let us suppose, then, that a million, or, if you please, that twenty millions were to be imported, and gained by trade: to what uses could it be applied? Which would be the greatest gainers, the landed or the trading interest? Suppose it to be twenty millions.

It cannot at all be doubted, that a part of the afore-mentioned sum would be laid out in luxury, such as the magnificence of buildings, the plate and furniture of houses, jewels, and rich apparel, the elegance of diet, the splendour of coaches and equipage, and such other things as are an expense to the owners, and bring in no manner of profit. But because it is seldom seen, that persons who by great industry have gained estates, are extravagant in their luxury; and because the revenue must be still sufficient to support the annual expense, it is hard to conceive that more than two of the twenty millions can be converted into this dead stock, at least eighteen must still be left to raise an annual interest to the owners; and the revenue from the eighteen millions, at six per centum, will be little more than one million per annum.

Again, a part of the twenty millions is very likely to be converted to increase the stock of our inland trade, in which is comprehended that upon all our farms. This is the trade which provides for the annual consumption of our people, and a stock of the value of two years' consumption is generally believed

to be sufficient for this purpose. If the eighteen millions above-mentioned will not raise a revenue of more than one million per annum, it is certain that no more than this last value can be added to our annual consumption, and that two of the twenty millions will be sufficient to add to the stock of our inland trade.

Our foreign trade is considered upon another foot; for though it provides in part for the annual consumption of our own people, it provides also for the consumption of foreign nations. It exports our superfluous manufactures, and should make returns of bullion, or other durable treasure. Our foreign trade, for forty years last past, in the judgment of the most intelligent persons, has been managed by a stock not less than four, and not exceeding eight millions, with which last sum they think it is driven at this time, and that it cannot be carried much farther, unless our merchants shall endeavour to open a trade to *Terra Australis incognita*, or some place that would be equivalent. It will, therefore, be a very large allowance, that one of the twenty millions can be added to the capital stock of our foreign trade.

There may be another way of raising interest, that is, by laying up, at a cheap time, corn or other goods or manufactures that will keep, for the consumption of future years, and when the markets may happen to call for them at an advanced price. But as most goods are perishable, and waste something every year by which means a part of the principal is still lost, and as it is seldom seen that these engrossers get more than their principal, and the common interest of their money, this way is so precarious and full of hazard, that it is very unlikely any more than three of the twenty millions will be applied to engrossing. It were to be wished the engrossers were more profit-

able traders for themselves ; they are certainly very beneficial for the commonwealth ; they are a market for the rich, in a time of plenty, and ready at hand with relief for the poor, in a time of dearth. They prevent the exportation of many necessaries of life, when they are very cheap ; so that we are not at the charge of bringing them back again, when they are very dear. They save the money that is paid to foreign countries for interest and warehouse room ; but there is so much hazard, and so little profit in this business, that if twenty millions were to be imported, scarce three of them would be applied to the making magazines for the kingdom.

If any of the money should be lent at interest to persons that shall apply the same to any of the purposes above-mentioned, it is still the same thing. If I have given good reasons for what I have said, no more than eight of the twenty millions can be applied either to our dead stock of luxury, our stock in inland or foreign trade, or our stores or magazines. So that still there will remain twelve millions, which are now no otherwise to be disposed of than in buying of lands or houses, or our new parliamentary funds, or in being lent out at interest upon mortgages of those securities, or to persons who have no other ways to repay the value than by part of the things themselves.

The question then is, what effect these twelve millions will have towards reducing the interest of money, or raising the value of estates ; for as the former grows less, the latter will ever rise in proportion. For example, while the interest of money is five per cent. per annum, a man lends two thousand pounds, to raise a revenue of one hundred pounds per annum, by the interest of his money ; and for the same reason he gives two thousand pounds or more, to purchase an estate of one hundred pounds

per annum. Again, if the interest of money shall fall one per cent. he must be forced to lend two thousand four hundred pounds, to gain the revenue of one hundred pounds per annum, and for the same reason he must give at least two thousand four hundred pounds, to purchase an estate of the same yearly rent. Therefore, if these twelve millions newly gained shall reduce one per cent. of the present interest of money, they must of necessity increase every estate at least four years' value in the purchase.

It is ever easier to meet with men that will borrow money than sell their estates. An evidence of this is, that we never have so good a revenue by buying, as by lending. The first thing, therefore, that will be attempted with these twelve millions, is to lend money to those that want it. This can hardly fail of reducing one per cent. of the present interest of money, and consequently of raising every estate four years' value in the purchase.

For in all probability, all the money or value now in England, not applied to any of the uses above-mentioned, and which therefore lies dead, or affords no revenue to the owners, until it can be disposed of to such uses, doth not exceed twelve millions; yet this sum, whatever it is, is sufficient to keep down money to the present interest, and to hold up lands to their present value. One would imagine, then, if this sum should be doubled, if twelve millions extraordinary should be added to it, they should reduce half the present interest of money, and double the present value of estates. But it will easily be allowed they must reduce one per cent. of the present interest of money, and add the value of four years' rent to the purchase of every estate.

To confirm the belief of this, an argument might be taken from what really happened in the province of Holland before the year one thousand six hundred



and seventy. I think it is in Sir William Temple's *Observations upon the United Netherlands*. The government there was indebted about thirteen millions, and paid the interest of five per cent. per annum. They had got a sum of money, I think not above a million, with which they prepared to discharge such a part of the principal. The creditors were so unable to find so good an interest elsewhere, that they petitioned the states to keep their money, with an abatement of one per cent. of their interest. The same money was offered to the same number of other creditors with the same success, until one per cent. of their whole interest was abated, yet at last such a part of the principal was discharged. And when this sum came to be lent to private persons, it had the same effect; there one per cent. of the common interest was abated throughout the whole province, as well between subject and subject, as between the subjects and their governors. And nothing is so notorious, as that the value of lands in that country has risen in proportion, and that estates are sold there for thirty years' value of their whole rents. It is not then to be doubted, that twelve millions extraordinary to be lent at interest, or purchase lands, or government securities, must have the like effect in England, at least that lands will rise four years' rent in every purchase above their present value. And how great an improvement must this be of the landed interest!

The rents of England, according to the proportion of the land-tax, should be little more than eight millions, yet perhaps they may be twelve. If there is made an addition of four years' value in every purchase, this upon all the rents of England, amounts to forty-eight millions. So that, by the importation and clear gain of twenty millions by trade, the landed interest gains an improvement of forty-eight mil-

lions, at least six times as much as all other interests joined together.

I should think this argument, which I have endeavoured to set in a clear light, must needs be sufficient to show, that the landed and the trading interests cannot in reality but be friends to each other.

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N<sup>o</sup> 77. TUESDAY, JUNE 9, 1713.

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—Certum voto pete finem.—HOR. 2 Ep. i. 56.

—To wishes fix an end.—CREECH.

THE writers of morality assign two sorts of goods, the one is in itself desirable, the other is to be desired, not on account of its own excellency, but for the sake of some other thing which it is instrumental to obtain. These are usually distinguished by the appellations of end and means. We are prompted by nature to desire the former, but that we have any appetite for the latter is owing to choice and deliberation.

But as wise men engage in the pursuit of means from a farther view of some natural good with which they are connected; fools, who are actuated by imitation and not by reason, blindly pursue the means without any design or prospect of applying them. The result whereof is, that they entail upon themselves the anxiety and toil, but are debarred from the subsequent delights, which arise to wiser men; since their views, not reaching the end, terminate in those things, which although they have a relative goodness, yet, considered absolutely, are indifferent, or, it may be, evil.

The principle of this conduct is a certain shortsightedness in the mind : and as this defect is branched forth into innumerable errors in life, and hath infected all ranks and conditions of men ; so it more eminently appears in three species, the critics, misers, and free thinkers. I shall endeavour to make good this observation with regard to each of them. And first of the critic.

Profit and pleasure are the ends that a reasonable creature would propose to obtain by study, or indeed by any other undertaking. Those parts of learning which relate to the imagination, as eloquence and poetry, produce an immediate pleasure in the mind. And sublime and useful truths, when they are conveyed in apt allegories or beautiful images, make more distinct and lasting impressions ; by which means the fancy becomes subservient to the understanding, and the mind is at the same time delighted and instructed. The exercise of the understanding in the discovery of truth, is likewise attended with great pleasure, as well as immediate profit. It not only strengthens our faculties, purifies the soul, subdues the passions ; but besides these advantages, there is also a secret joy that flows from intellectual operations, proportioned to the nobleness of the faculty, and not the less affecting because inward and unseen.

But the mere exercise of the memory as such, instead of bringing pleasure or immediate benefit, is a thing of vain irksomeness and fatigue, especially when employed in the acquisition of languages, which is of all others the most dry and painful occupation. There must be therefore something farther proposed, or a wise man would never engage in it. And, indeed, the very reason of the thing plainly intimates that the motive which first drew men to affect a knowledge in dead tongues, was that they

looked on them as means to convey more useful and entertaining knowledge into their minds.

There are nevertheless certain critics, who, seeing that Greek and Latin are in request, join in a thoughtless pursuit of those languages, without any farther view. They look on the ancient authors, but it is with an eye to phraseology, or certain minute particulars which are valuable for no other reason but because they are despised and forgotten by the rest of mankind. The divine maxims of morality, the exact pictures of human life, the profound discoveries in the arts and sciences, just thoughts, bright images, sublime sentiments, are overlooked, while the mind is learnedly taken up in verbal remarks.

Was a critic ever known to read Plato with a contemplative mind, or Cicero, in order to imbibe the noble sentiments of virtue and a public spirit, which are conspicuous in the writings of that great man; or to peruse the Greek or Roman histories, with an intention to form his own life upon the plan of the illustrious patterns they exhibit to our view? Plato wrote in Greek. Cicero's Latin is fine. And it often lies in a man's way to quote the ancient historians.

There is no entertainment upon earth more noble and befitting a reasonable mind, than the perusal of good authors; or that better qualifies a man to pass his life with satisfaction to himself, or advantage to the public. But where men of short views and mean souls give themselves to that sort of employment which nature never designed them for, they indeed keep one another in countenance; but instead of cultivating and adorning their own minds, or acquiring an ability to be useful to the world, they reap no other advantage from their labours, than the dry consolation arising from the applauses they bestow upon each other.

And the same weakness, or defect of the mind from

whence pedantry takes its rise, does likewise give birth to avarice. Words and money are both to be regarded as only marks of things; and as the knowledge of the one, so the possession of the other is of no use, unless directed to a farther end. A mutual commerce could not be carried on among men, if some common standard had not been agreed upon, to which the value of all the various products of art and nature were reducible, and which might be of the same use in the conveyance of property, as words are in that of ideas. Gold, by its beauty, scarceness, and durable nature, seems designed by Providence to a purpose so excellent and advantageous to mankind. Upon these considerations that metal came first into esteem. But such who cannot see beyond what is nearest in the pursuit, beholding mankind touched with an affection for gold, and being ignorant of the true reason that introduced this odd passion into human nature, imagine some intrinsic worth in the metal to be the cause of it. Hence the same men who, had they been turned towards learning, would have employed themselves in laying up words in their memory, are, by a different application, employed to as much purpose, in treasuring up gold in their coffers. They differ only in the object; the principle on which they act, and the inward frame of mind, is the same in the critic and the miser.

And upon a thorough observation, our modern sect of free thinkers will be found to labour under the same defect with those two inglorious species. Their short views are terminated in the next objects, and their specious pretences for liberty and truth, are so many instances of mistaking the means for the end. But the setting these points in a clear light must be the subject of another paper.

N<sup>o</sup> 78. WEDNESDAY, JUNE 10, 1713.

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—————Docebo  
Unde parentur opes; quid alat, formetque Poetam.  
Hor. Ars Poet. ver. 306.

—————I will teach to write,  
Tell what the duty of a Poet is,  
Wherein his wealth and ornament consist,  
And how he may be form'd, and how improv'd.—RosCOMMON.

It is no small pleasure to me, who am zealous in the interests of learning, to think I may have the honour of leading the town into a very new and uncommon road of criticism. As that kind of literature is at present carried on, it consists only in a knowledge of mechanic rules which contribute to the structure of different sorts of poetry; as the receipts of good housewives do to the making puddings of flour, oranges, plums, or any other ingredients. It would, methinks, make these my instructions more easily intelligible to ordinary readers, if I discoursed of these matters in the style in which ladies learned in economics, dictate to their pupils for the improvement of the kitchen and larder.

I shall begin with epic poetry, because the critics agree it is the greatest work human nature is capable of. I know the French have already laid down many mechanical rules for compositions of this sort, but at the same time they cut off almost all undertakers from the possibility of ever performing them; for the first qualification they unanimously require in a poet, is a genius. I shall here endeavour (for the benefit of my countrymen) to make it manifest, that epic poems may be made 'without a genius,' nay, without learning, or much reading. This must necessarily be of

great use to all those poets who confess they never read, and of whom the world is convinced they never learn. What Moliere observes of making a dinner, that any man can do it with money, and if a professed cook cannot without, he has his art for nothing\*; the same may be said of making a poem, it is easily brought about by him that has a genius, but the skill lies in doing it without one. In pursuance of this end, I shall present the reader with a plain and certain recipe, by which even sonneteers and ladies may be qualified for this grand performance.

I know it will be objected, that one of the chief qualifications of an epic poet, is to be knowing in all arts and sciences. But this ought not to discourage those that have no learning, as long as indexes and dictionaries may be had, which are the compendium of all knowledge. Besides, since it is an established rule, that none of the terms of those arts and sciences are to be made use of, one may venture to affirm our poet cannot impertinently offend in this point. The learning which will be more particularly necessary to him, is the ancient geography of towns, mountains, and rivers: for this let him take Cluverius, value four-pence.

Another quality required is a complete skill in language. To this I answer, that it is notorious persons of no genius have been oftentimes great linguists. To instance in the Greek, of which there are two sorts; the original Greek, and that from which our modern authors translate. I should be unwilling to promise impossibilities, but modestly speaking, this may be learned in about an hour's time with ease. I have known one, who became a sudden professor of Greek, immediately upon application of the left-hand page of the Cambridge Homer to his eyes. It is in these days, with authors as with other men, the well-

\* The meaning is, his art is good for nothing.

bred are familiarly acquainted with them at first sight; and as it is sufficient for a good general to have surveyed the ground he is to conquer, so it is enough for a good poet to have seen the author he is to be master of. But to proceed to the purpose of this paper.

*A Receipt to make an Epic Poem.*

FOR THE FABLE.

‘Take out of any old poem, history book, romance, or legend (for instance Geoffry of Monmouth, or Don Belianis of Greece), those parts of story which afford most scope for long descriptions. Put these pieces together, and throw all the adventures you fancy into one tale. Then take a hero whom you may choose for the sound of his name, and put him into the midst of these adventures. There let him work, for twelve books; at the end of which you may take him out ready prepared to conquer, or to marry; it being necessary that the conclusion of an epic poem be fortunate.’

*To make an episode.*—‘Take any remaining adventure of your former collection, in which you could no way involve your hero; or any unfortunate accident that was too good to be thrown away; and it will be of use, applied to any other person, who may be lost and evaporate in the course of the work, without the least damage to the composition.’

*For the moral and allegory.*—‘These you may extract out of the fable afterward at your leisure. Be sure you strain them sufficiently.’

FOR THE MANNERS.

‘For those of the hero, take all the best qualities you can find in all the celebrated heroes of antiquity; if they will not be reduced to a consistency, lay them all on a heap upon him. But be sure they are qualities which your patron would be thought to have:



and to prevent any mistake which the world may be subject to select from the alphabet those capital letters that compose his name, and set them at the head of a dedication before your poem. However, do not absolutely observe the exact quantity of these virtues, it not being determined, whether or no it be necessary for the hero of a poem to be an honest man.—For the under characters, gather them from Homer and Virgil, and change the names as occasion serves.’

#### FOR THE MACHINES.

‘Take of deities, male and female, as many as you can use. Separate them into equal parts, and keep Jupiter in the middle. Let Juno put him in a ferment, and Venus mollify him. Remember on all occasions to make use of volatile Mercury. If you have need of devils, draw them out of Milton’s Paradise, and extract your spirits from Tasso. The use of these machines is evident; for since no epic poem can possibly subsist without them, the wisest way is to reserve them for your greatest necessities. When you cannot extricate your hero by any human means, or yourself by your own wits, seek relief from heaven, and the gods will do your business very readily. This is according to the direct prescription of Horace in his Art of Poetry :

Nec Deus intersit, nisi dignus vindice nodus  
Inciderit——— Ver. 191.

Never presume to make a God appear,  
But for a business worthy of a God.—ROSCOMMON.

That is to say, a poet should never call upon the gods for their assistance, but when he is in great perplexity.’

#### FOR THE DESCRIPTIONS.

*For a tempest.*—‘Take Eurus, Zephyr, Auster, and Boreas, and cast them together in one verse. Add to these of rain, lightning, and of thunder (the loudest

you can) *quantum sufficit*. Mix your clouds and billows well together until they foam, and thicken your description here and there with a quicksand. Brew your tempest well in your head, before you set it a blowing.'

*For a battle.*—'Pick a large quantity of images and descriptions from Homer's Iliad, with a spice or two of Virgil, and if there remain any overplus you may lay them by for a skirmish. Season it well with similes, and it will make an excellent battle.'

*For burning a town.*—'If such a description be necessary, because it is certain there is one in Virgil, Old Troy is ready burnt to your hands. But if you fear that would be thought borrowed, a chapter or two of the theory of conflagration\*, well circumstanced, and done into verse, will be a good *sucedaneum*.'

'As for *similies and metaphors*, they may be found all over the creation; the most ignorant may gather them, but the danger is in applying them. For this, advise with your bookseller.'

#### FOR THE LANGUAGE.

(I mean the diction.) 'Here it will do well to be an imitator of Milton, for you will find it easier to imitate him in this, than any thing else. Hebraisms and Grecisms are to be found in him, without the trouble of learning the languages. I knew a painter, who (like our poet) had no genius, make his daubings to be thought originals by setting them in the smoke. You may in the same manner give the venerable air of antiquity to your piece, by darkening it up and down with Old English. With this you may be easily furnished upon any occasion, by the dictionary commonly printed at the end of Chaucer.'

\* From Lib. III. De Conflagratione Mundi of Telluris Theoria Sacra, published in 4to. 1689, by Dr. Thomas Burnet, master of the Charter-house.

‘ I must not conclude, without cautioning all writers without genius in one material point, which is never to be afraid of having too much fire in their works. I should advise rather to take their warmest thoughts, and spread them abroad upon paper ; for they are observed to cool before they are read.’

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N° 79. THURSDAY, JUNE 11, 1713.

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—Præclara et pulchra minantem  
Vivere nec rectè, nec suaviter— HOR. 1 Ep. viii. 3.

—I make a noise, a gaudy show,  
I promise mighty things, I nobly strive ;  
Yet what an ill, unpleasant life I live!—CREECH.

It is an employment worthy a reasonable creature, to examine into the disposition of men’s affections towards each other, and, as far as one can, to improve all tendencies to good nature and charity. No one could be unmoved with this epistle, which I received the other day from one of my correspondents, and which is full of the most ardent benevolence.

‘ TO THE GUARDIAN.

‘ SIR,

‘ I seldom read your political, your critical, your ludicrous, or if you will call them so, your polite papers, but when I observe any thing which I think written for the advancement of good-will amongst men, and laying before them objects of charity, I am very zealous for the promotion of so honest a design. Believe me, Sir, want of wit, or wisdom, is not the infirmity of this age ; it is the shameful application of both that is the crying evil. As for my own part, I am always endeavouring at least to be better, rather than richer or wiser. But I never lamented that I

was not a wealthy man so heartily as the other day. You must understand that I now and then take a walk of mortification, and pass a whole day in making myself profitably sad. I for this end visit the hospitals about this city, and when I have rambled about the galleries at Bedlam, and seen for an hour the utmost of all lamentable objects, human reason distracted; when I have from grate to grate offered up my prayers for a wretch who has been reviling me, for a figure that has seemed petrified with anguish—for a man that has held up his face in a posture of adoration towards heaven to utter execrations and blasphemies; I say, when I have beheld all these things, and thoroughly reflected on them, until I have startled myself out of my present ill course, I have thought fit to pass to the observation of less evils, and relieve myself by going to those charitable receptacles about this town, appointed only for bodily distresses. The gay and frolic part of mankind are wholly unacquainted with the numbers of their fellow-creatures, who languish under pain and agony, for want of a trifle out of that expense by which these fortunate persons purchase the gratification of a superfluous passion or appetite. I ended the last of these pilgrimages which I made, at St. Thomas's hospital in Southwark. I had seen all the variety of woe, which can arise from the distempers which attend human frailty; but the circumstance which occasioned this letter, and gave me the quickest compassion, was beholding a little boy of ten years of age, who was just then to be expelled the house as incurable. My heart melted within me to think what would become of the poor child, who, as I was informed, had not a farthing in the world, nor father, nor mother, nor friend to help it. The infant saw my sorrow for it, and came towards me, and bid me speak, that it might die in the house.

‘Alas! there are crowds cured in this place, and the strictest care taken, in the distribution of the charity, for wholesome food, good physic, and tender care in behalf of the patients; but the provision is not large enough for those whom they do not despair of recovering, which makes it necessary to turn out the incurable, for the sake of those whom they can relieve. I was informed this was the fate of many in a year, as well as of this poor child, who, I suppose, corrupted away yet alive in the streets. He was to be sure removed when he was only capable of giving offence, though avoided when still an object of compassion. There are not words to give mankind compunction enough on such an occasion; but I assure you I think the miserable have a property in the superfluous possessions of the fortunate; though I despair of seeing right done them until the day wherein those distinctions shall cease for ever, and they must both give an account for their behaviour under their respective sufferings and enjoyments. However, you would do your part as a Guardian, if you would mention in the most pathetic terms, these miserable objects, and put the good part of the world in mind of exerting the most noble benevolence that can be imagined, in alleviating the few remaining moments of the incurable.

‘A gentleman who belonged to the hospital, was saying, he believed it would be done as soon as mentioned, if it were proposed that a ward might be erected for the accommodation of such as have no more to do in this world, but resign themselves to death. I know no readier way of communicating this thought to the world, than by your paper. If you omit to publish this, I shall never esteem you to be the man you pretend; and so recommending the incurable to your Guardianship, I remain, Sir,

Your most humble servant, PHILANTHROPOS.’

It must be confessed, that if one turns one's eyes round these cities of London and Westminster, one cannot overlook the exemplary instances of heroic charity, in providing restraints for the wicked, instructions for the young, food and raiment for the aged, with regard also to all other circumstances and relations of human life ; but it is to be lamented that these provisions are made only by the middle kind of people, while those of fashion and power are raised above the species itself, and are unacquainted or unmoved with the calamities of others. But, alas ! how monstrous is this hardness of heart ! How is it possible that the returns of hunger and thirst should not importune men, though in the highest affluence, to consider the miseries of their fellow-creatures who languish under necessity ? But as I hinted just now, the distinctions of mankind are almost wholly to be resolved into those of the rich and the poor ; for as certainly as wealth gives acceptance and grace to all that its possessor says or does ; so poverty creates disesteem, scorn, and prejudice to all the undertakings of the indigent. The necessitous man has neither hands, lips, or understanding, for his own or friend's use, but is in the same condition with the sick, with this difference only, that his is an infection no man will relieve, or assist, or if he does, it is seldom with so much pity as contempt, and rather for the ostentation of the physician, than compassion on the patient. It is a circumstance, wherein a man finds all the good he deserves inaccessible, all the ill unavoidable ; and the poor hero is as certainly ragged, as the poor villain hanged. Under these pressures the poor man speaks with hesitation, undertakes with irresolution, and acts with disappointment. He is slighted in men's conversation, overlooked in their assemblies, and beaten at their doors. But from whence, alas, has he this treatment ? from a creature

that has only the supply of, but not an exemption from, the wants, for which he despises him. Yet such is the unaccountable insolence of man, that he will not see that he who is supported, is in the same class of natural necessity with him that wants a support; and to be helped implies to be indigent. In a word, after all you can say of a man, conclude that he is rich, and you have made him friends; nor have you utterly overthrown a man in the world's opinion, until you have said he is poor. This is the emphatical expression of praise and blame: for men so stupidly forget their natural impotence and want, that Riches and Poverty have taken in our imagination the place of Innocence and Guilt.

Reflections of this kind do but waste one's being, without capacity of helping the distressed; yet though I know no way to do any service to my brethren under such calamities, I cannot help having so much respect for them, as to suffer with them in a fruitless fellow-feeling.

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N<sup>o</sup> 80. FRIDAY, JUNE 12, 1713.

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———Cœlestibus Iræ.—VIRG. *Æn.* i. 11.

Anger in heav'nly minds.

I HAVE found by experience, that it is impossible to talk distinctly without defining the words of which we make use. There is not a term in our language which wants explanation so much as the word Church. One would think when people utter it, they should have in their minds ideas of virtue and religion; but that important monosyllable drags all the other words in the language after it, and it is

made use of to express both praise and blame, according to the character of him who speaks it. By this means it happens, that no one knows what his neighbour means when he says such a one is for, or against, the church. It has happened that the person, who is seen every day at church, has not been in the eye of the world a churchman; and he who is very zealous to oblige every man to frequent it, but himself, has been held a very good son of the church. This prepossession is the best handle imaginable for politicians to make use of, for managing the loves and hatreds of mankind, to the purposes to which they would lead them. But this is not a thing for fools to meddle with, for they only bring disesteem upon those whom they attempt to serve, when they unskilfully pronounce terms of art. I have observed great evils arise from this practice, and not only the cause of piety, but also the secular interest of clergymen, has extremely suffered by the general unexplained signification of the word church.

The Examiner, upon the strength of being a received churchman, has offended in this particular more grossly than any other man ever did before, and almost as grossly as ever he himself did, supposing the allegations in the following letter are just. To slander any man is a very benious offence; but the crime is still greater, when it falls upon such as ought to give example to others. I cannot imagine how the Examiner can divest any part of the clergy of the respect due to their characters, so as to treat them as he does, without an indulgence unknown to our religion, though taken up in the name of it, in order to disparage such of its communicants, as will not sacrifice their conscience to their fortunes. This confusion and subdivision of interests and sentiments, among people of the same communion, is what would be a very good subject of mirth: but



when I consider against whom this insult is committed, I think it too great, and of too ill a consequence, to be in good humour on the occasion.

‘ SIR,

June 9, 1713.

‘ Your character of Universal Guardian, joined to the concern you ought to have for the cause of virtue and religion, assure me you will not think that clergymen, when injured, have the least right to your protection; and it is from that assurance I trouble you with this, to complain of the Examiner, who calumniates as freely as he commends, and whose invectives are as groundless as his panegyrics.

‘ In his paper of the eighth instant, after a most furious invective against many noble lords, a considerable number of the commons, and a very great part of her majesty’s good subjects, as disaffected and full of discontent, which, by the way, is but an awkward compliment to the prince whose greatest glory it is to reign in the hearts of her people, that the clergy may not go without their share of his resentment, he concludes with a most malicious reflection upon some of them. He names indeed nobody, but points to Windsor and St. Paul’s, where he tells us some are disrespectful to the queen, and enemies to her peace; most odious characters, especially in clergymen, whose profession is peace, and to whose duty and affection her majesty has a more immediate right, by her singular piety and great goodness to them. “They have sucked in,” he says, “this warlike principle from their arbitrary patrons.” It is not enough, it seems, to calumniate them, unless their patrons also be insulted, no less patrons than the late king and the Duke of Marlborough. These are his arbitrary men; though nothing be more certain than that without the king, the shadow of a legal government had not been left to us; nor did there ever live a man, who in the nature and temper of

him, less deserved the character of arbitrary than the duke. How now is this terrible charge against these clergymen supported? Why, as to St. Paul's, the fact, according to him, is this: "Some of the church, to affront the queen, on the day the peace was proclaimed, gave orders for parochial prayers only, without singing, as is used upon fast-days, though in this particular their inferiors were so very honest to disobey them." This the Examiner roundly affirms after his usual manner, but without the least regard to truth; for it is fallen in my way, without inquiring, to be exactly informed of this matter, and therefore I take upon me in their vindication to assure you, that every part of what is said is absolutely false, and the truth is just the reverse. The inferiors desired there might be only parochial prayers; but the person applied to was aware to what construction it might be liable, and therefore would not consent to the request, though very innocent and reasonable. The case was this: the procession of the ceremony had reached Ludgate just at the time of prayers, and there was such a prodigious concourse of people, that one of the vergers came to the residentiary in waiting, to represent, that it would be impossible to have prayers that afternoon; that the crowds all round the church were so great, there would be no getting in: but it was insisted, that there must be prayers, only the tolling of the bell should be deferred a little until the head of the procession was got beyond the church. When the bell had done, and none of the quire appeared, but one to read, it was upon this again represented, that there could be only parochial prayers, a thing that sometimes happens, twice or thrice perhaps in a year, when upon some allowable occasions the absence of the quire-men is so great, as not to leave the necessary voices for cathedral service; which very lately

was the case upon a performance of the thanksgiving music at Whitehall. So that had the prayers, on that occasion, been parochial only, it had been neither new nor criminal, but necessary and unavoidable, unless the Examiner can tell how the service may be sung decently without singing-men. However, to leave informers no room for calumny, it was expressly urged, that parochial prayers on such a day would look ill; that therefore, if possible, it should be avoided, and the service should be begun as usual, in hopes one or two of the quire might come in before the psalms; and the verger was ordered to look out, if he could see any of the quire, to hasten them to their places: and so it proved, two of the best voices came in time enough, and the service was performed cathedral-wise, though in a manner to bare walls, with an anthem suitable to the day. This is the fact on which the Examiner grounds a charge of factious and seditious principles against some at St. Paul's, and I am persuaded there is as little truth in what he charges some of Windsor with, though I know not certainly whom he means. Were I disposed to expostulate with the Examiner, I would ask him if he seriously thinks this be answering her majesty's intentions? Whether disquieting the minds of her people is the way to calm them? Or to traduce men of learning and virtue, be to cultivate the arts of peace? But I am too well acquainted with his writings not to see he is past correction; nor does any thing in his paper surprise me, merely because it is false; for, to use his own words, not a day passes with him, but "it brings forth a mouse or a monster, some ridiculous lie, some vile calumny or forgery." He is almost equally false in every thing he says; but it is not always equally easy to make his falsehood plain and palpable. And it is chiefly for that reason I desire

you to give this letter a place in your papers, that those that are willing to be undeceived may learn, from so clear an instance, what a faithful, modest writer this is, who pretends to teach them how to think and speak of things and persons they know nothing of themselves. As this is no way disagreeable to your character of Guardian, your publication of it is a favour which I flatter myself you will not deny to, Sir, your humble servant, R. A.'

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N° 81. SATURDAY, JUNE 13, 1713.

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*Quietè et purè atque eleganter actæ ætatis placida ac lenis recordatio.—CICERO.*

Placid and soothing is the remembrance of a life passed with quiet, innocence, and elegance.

THE paper which was published on the thirtieth of last month, ended with a piece of devotion written by the Archbishop of Cambray. It would (as it was hinted in that precaution) be of singular use for the improvement of our minds, to have the secret thoughts of men of good talents on such occasions. I shall for the entertainment of this day give my reader two pieces, which if he is curious will be pleasing for that reason, if they prove to have no other effect upon him. One of them was found in the closet of an Athenian libertine, who lived many ages ago, and is a soliloquy wherein he contemplates his own life and actions according to the lights men have from nature, and the compunctions of natural reason. The other is a prayer of a gentleman who died within a few years last past; and lived to a very great age; but had passed his youth in all the

vices in fashion. The Athenian is supposed to have been Alcibiades, a man of great spirit, extremely addicted to pleasures, but at the same time very capable, and upon occasion very attentive to business. He was by nature endued with all the accomplishments she could bestow; he had beauty, wit, courage, and a great understanding; but in the first bloom of his life was arrogantly affected with the advantages he had over others. That temper is pretty visible in an expression of his: when it was proposed to him to learn to play upon a musical instrument, he answered, ‘It is not for me to give, but to receive delight.’ However, the conversation of Socrates tempered a strong inclination to licentiousness into reflections of philosophy, and if it had not the force to make a man of his genius and fortune wholly regular, it gave him some cool moments, and this following soliloquy is supposed by the learned to have been thrown together before some expected engagement, and seems to be very much the picture of the man:

‘I am now wholly alone, my ears are not entertained with music, my eyes with beauty, nor any of my senses so forcibly affected, as to divert the course of my inward thoughts. Methinks there is something sacred in myself, now I am alone. What is this being of mine? I came into it without my choice, and yet Socrates says it is to be imputed to me. In this repose of my senses wherein they communicate nothing strongly to myself, I taste, methinks, a being distinct from their operation. Why may not then my soul exist, when she is wholly gone out of these organs? I can perceive my faculties grow stronger, the less I admit the pleasures of sense; and the nearer I place myself to a bare existence, the more worthy, the more noble, the more celestial does that existence appear to me. If my soul is weakened

rather than improved by all that the body administers to her, she may reasonably be supposed to be designed for a mansion more suitable than this, wherein what delights her diminishes her excellence, and that which afflicts her adds to her perfection. There is an hereafter, and I will not fear to be immortal for the sake of Athens.'

This soliloquy is but the first dawnings of thought in the mind of a mere man given up to sensuality. The paper which I mention of our contemporary was found in his scrutoir after his death, but communicated to a friend or two of his in his lifetime. You see in it a man wearied with the vanities of this life; and the reflections which the success of his wit and gallantry bring upon his old age, are not unworthy the observation of those who possess the like advantages.

'Oh, Almighty Being! How shall I look up towards Thee, when I reflect that I am of no consideration but as I have offended? My existence, Oh my God, without thy mercy, is not to be prolonged in this or another world but for my punishment. I apprehend, Oh, my Maker, let it not be too late: I apprehend, and tremble at thy presence; and shall I not consider Thee, who art all goodness, but with terror? Oh, my Redeemer, do Thou behold my anguish. Turn to me, thou Saviour of the world! who has offended like me? Oh, my God, I cannot fly out of thy presence, let me fall down in it; I humble myself in contrition of heart; but, alas! I have not only swerved from Thee, but have laboured against Thee. If Thou dost pardon what I have committed, how wilt Thou pardon what I have made others commit? I have rejoiced in ill, as in a prosperity. Forgive, Oh my God, all who have offended by my profession, all who have transgressed by my example. Canst Thou, Oh God, ac-

cept of the confession of old age, to expiate all the labour and industry of youth spent in transgressions against Thee? While I am still alive, let me implore Thee to recall to thy grace all whom I have made to sin. Let, O Lord, thy goodness admit of his prayer for their pardon, by whose instigation they have transgressed. Accept, Oh God, of this interval of age, between my sinful days and the hour of my dissolution, to wear away the corrupt habits in my soul, and prepare myself for the mansions of purity and joy. Impute not to me, Oh my God! the offences I may give, after my death, to those I leave behind me; let me not transgress when I am no more seen; but prevent the ill effects of my ill-applied studies, and receive me into thy mercy.'

It is the most melancholy circumstance that can be imagined, to be on a death-bed, and wish all that a man has most laboured to bring to pass were obliterated for ever. How emphatically worse is this, than having passed all one's days in idleness! Yet this is the frequent case of many men of refined talents. It is, methinks, monstrous that the love of fame, and value of the fashion of the world, can transport a man so far as even in solitude to act with so little reflection upon his real interest. This is premeditated madness, for it is an error done with the assistance of all the faculties of the mind.

When every circumstance about us is a constant admonition, how transient is every labour of man, it should, methinks, be no hard matter to bring one's self to consider the emptiness of all our endeavours; but I was not a little charmed the other day, when sitting with an old friend and communing together on such subjects, he expressed himself after this manner:

'It is unworthy a Christian philosopher to let any thing here below stand in the least competition with

his duty. In vain is reason fortified by faith, if it produces in our practice no greater effects than what reason wrought in mere man.

‘I condemn (in dependance on the support of Heaven I speak it), I condemn all which the generality of mankind call great and glorious. I will no longer think or act like a mortal, but consider myself as a being that commenced at my birth, and is to endure to all eternity. The accident of death will not end but improve my being; I will think of myself, and provide for myself as an immortal; and I will do nothing now which I do not believe I shall approve a thousand years hence.’

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N<sup>o</sup> 82. MONDAY, JUNE 15, 1713.

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Cedat uti conviva satur.— HOR. 1 Sat. i. 119.

Let him depart like a contented guest.

THOUGH men see every day people go to their long home, who are younger than themselves, they are not so apt to be alarmed at that, as at the decease of those who have lived longer in their sight. They miss their acquaintance, and are surprised at the loss of an habitual object. This gave me so much concern for the death of Mr. William Peer of the Theatre Royal, who was an actor at the Restoration, and took his theatrical degree with Betterton, Kynaston, and Harris. Though his station was humble, he performed it well; and the common comparison with the stage and human life, which has been so often made, may well be brought out upon this occasion. It is no matter, say the moralists, whether you act the prince or the beggar, the business



is to do your part well. Mr. William Peer distinguished himself particularly in two characters, which no man ever could touch but himself; one of them was the speaker of the prologue to the play, which is contrived in the tragedy of *Hamlet*, to awake the conscience of the guilty princes. Mr. William Peer spoke that preface to the play with such an air, as represented that he was an actor, and with such an inferior manner as only acting an actor, as made the others on the stage appear real great persons, and not representatives. This was a nicety in acting that none but the most subtle player could so much as conceive. I remember his speaking these words, in which there is no great matter but in the right adjustment of the air of the speaker, with universal applause :

For us and for our tragedy,  
Here stooping to your clemency,  
We beg your hearing patiently.

Hamlet says, very archly, upon the pronouncing of it, ‘ Is this a prologue, or a posy of a ring?’ However, the speaking of it got Mr. Peer more reputation, than those who speak the length of a puritan’s sermon every night will ever attain to. Besides this, Mr. Peer got a great fame on another little occasion. He played the Apothecary in *Caius Marius*, as it is called by Otway; but *Romeo and Juliet*, as originally in Shakspeare; it will be necessary to recite more out of the play than he spoke, to have a right conception of what Peer did in it. Marius, weary of life, recollects means to be rid of it after this manner :

I do remember an apothecary  
That dwelt about this rendezvous of death!  
Meagre and very rueful were his looks,  
Sharp misery had worn him to the bones.

When this spectre of poverty appeared, Marius addressed him thus :

I see thou art very poor,  
Thou may'st do any thing, here's fifty drachmas,  
Get me a draught of what will soonest free  
A wretch from all his cares.

When the apothecary objects that it is unlawful,  
Marius urges,

Art thou so base and full of wretchedness  
Yet fear'st to die ! Famine is in thy cheeks,  
Need and oppression stareth in thy eyes,  
Contempt and beggary hang on thy back ;  
The world is not thy friend, nor the world's laws :  
The world affords no law to make thee rich ;  
Then be not poor, but break it, and take this.

Without all this quotation the reader could not have a just idea of the visage and manner which Peer assumed, when in the most lamentable tone imaginable he consents ; and delivering the poison, like a man reduced to the drinking it himself, if he did not vend it, says to Marius,

My poverty, but not my will, consents ;  
Take this and drink it off, the work is done.

It was an odd excellence, and a very particular circumstance this of Peer's, that his whole action of life depended upon speaking five lines better than any man else in the world. But this eminence lying in so narrow a compass, the governors of the theatre observing his talents to lie in a certain knowledge of propriety, and his person admitting him to shine only in the two above parts, his sphere of action was enlarged by the addition of the post of property-man. This officer has always ready, in a place appointed for him behind the prompter, all such tools and implements as are necessary in the play, and it is his business never to want billet-doux, poison, false money, thunderbolts, daggers, scrolls of parchment, wine, pomatum, truncheons, and wooden legs, ready at the call of the said prompter, according as his respective utensils were necessary

for promoting what was to pass on the stage. The addition of this officer, so important to the conduct of the whole affair of the stage, and the good economy observed by their present managers in punctual payments, made Mr. Peer's subsistence very comfortable. But it frequently happens, that men lose their virtue in prosperity, who were shining characters in the contrary condition. Good fortune, indeed, had no effect on the mind, but very much on the body, of Mr. Peer. For in the seventieth year of his age he grew fat, which rendered his figure unfit for the utterance of the five lines above-mentioned. He had now unfortunately lost the wan distress necessary for the countenance of the apothecary, and was too jolly to speak the prologue with the proper humility. It is thought that this calamity went too near him. It did not a little contribute to the shortening his days; and as there is no state of real happiness in this life, Mr. Peer was undone by his success, and lost all by arriving at what is the end of all other men's pursuits, his ease.

I could not forbear inquiring into the effects Mr. Peer left behind him, but find there is no demand due to him from the house, but the following bill:

	£.	s.	d.
For hire of six case of pistols . . . . .	0	4	0
A drum for Mrs. Bignall in the <i>Pilgrim</i> . . . . .	0	4	4
A truss of straw for the madmen . . . . .	0	0	8
Pomatum and vermilion to grease the face of the stuttering cook . . . . .	0	0	8
For boarding a setting dog two days to follow Mr. Johnson in <i>Epsom Wells</i> . . . . .			
For blood in <i>Macbeth</i> . . . . .	0	0	3
Raisins and almonds for a witch's ban- quet . . . . .	0	0	8

This contemporary of mine, whom I have often rallied for the narrow compass of his singular per-

fections, is now at peace, and wants no farther assistance from any man ; but men of extensive genius, now living, still depend upon the good offices of the town.

I am therefore to remind my reader, that on this day, being the fifteenth of June, the *Plotting Sisters* is to be acted for the benefit of the author, my old friend Mr. D'Urfey. This comedy was honoured with the presence of King Charles the Second three of its first five nights.

My friend has in this work shewn himself a master, and made not only the characters of the play, but also the furniture of the house contribute to the main design. He has made excellent use of a table with a carpet, and the key of a closet. With these two implements, which would, perhaps, have been overlooked by an ordinary writer, he contrives the most natural perplexities (allowing only the use of these household goods in poetry) that ever were represented on a stage. He has also made good advantage of the knowledge of the stage itself; for in the nick of being surprised, the lovers are let down and escape at a trap-door. In a word, any who have the curiosity to observe what pleased in the last generation, and do not go to a comedy with a resolution to be grave, will find this evening ample food for mirth. Johnson, who understands what he does as well as any man, exposes the impertinence of an old fellow, who has lost his senses, still pursuing pleasures, with great mastery. The ingenious Mr. Pinkethman is a bashful rake, and is sheepish without having modesty, with great success. Mr. Bullock succeeds Nokes in the part of Bubble, and in my opinion is not much below him: for he does excellently that sort of folly we call absurdity, which is the very contrary of wit, but next to that, is of all things the properest to excite mirth. What is foolish

is the object of pity; but absurdity often proceeds from an opinion of sufficiency, and consequently is an honest occasion for laughter. These characters in this play cannot choose but make it a very pleasant entertainment, and the decorations of singing and dancing will more than repay the good-nature of those who make an honest man a visit of two merry hours to make his following year unpainful.

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N° 83. TUESDAY, JUNE 16, 1713.

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*Nimirum insanus paucis videatur, eò quòd  
Maxima pars hominum morbo jactatur eodem.*

*HOR. 2 Sat. iii. 120.*

—Few think these mad, for most, like these,  
Are sick and troubled with the same disease.—CREECH.

THERE is a restless endeavour in the mind of man after happiness. This appetite is wrought into the original frame of our nature, and exerts itself in all parts of the creation that are endued with any degree of thought or sense. But as the human mind is dignified by a more comprehensive faculty than can be found in the inferior animals, it is natural for men not only to have an eye, each to his own happiness, but also to endeavour to promote that of others in the same rank of being: and in proportion to the generosity that is ingredient in the temper of the soul, the object of its benevolence is of a larger and narrower extent. There is hardly a spirit upon earth so mean and contracted as to centre all regards on its own interest, exclusive of the rest of mankind. Even the selfish man has some share of love, which he bestows on his family and his friends. A nobler mind hath at heart the common interest of

the society or country of which he makes a part. And there is still a more diffusive spirit, whose being or intentions reach the whole mass of mankind, and are continued beyond the present age, to a succession of future generations.

The advantage arising to him who hath a tincture of this generosity on his soul, is, that he is affected with a sublimer joy than can be comprehended by one who is destitute of that noble relish. The happiness of the rest of mankind hath a natural connexion with that of a reasonable mind. And in proportion as the actions of each individual contribute to this end, he must be thought to deserve well or ill, both of the world, and of himself. I have, in a late paper, observed, that men who have no reach of thought do often misplace their affections on the means, without respect to the end; and by a preposterous desire of things, in themselves indifferent, forego the enjoyment of that happiness which those things are instrumental to obtain. This observation has been considered with regard to critics and misers; I shall now apply it to freethinkers.

Liberty and truth are the main points which these gentlemen pretend to have in view; to proceed therefore methodically. I will endeavour to shew, in the first place, that liberty and truth are not in themselves desirable, but only as they relate to a farther end. And secondly, that the sort of liberty and truth (allowing them those names) which our freethinkers use all their industry to promote, is destructive to that end, viz. human happiness: and consequently that species, as such, instead of being encouraged or esteemed, merit the detestation and abhorrence of all honest men. In the last place, I design to shew, that under the pretence of advancing liberty and truth, they do, in reality, promote the two contrary evils.

As to the first point, it has been observed that it is the duty of each particular person to aim at the happiness of his fellow creatures; and that as this view is of a wider or narrower extent, it argues a mind more or less virtuous. Hence it follows, that a liberty of doing good actions which conduce to the felicity of mankind, and a knowledge of such truths as might either give us pleasure in the contemplation of them, or direct our conduct to the great ends of life, are valuable perfections. But shall a good man, therefore, prefer a liberty to commit murder or adultery, before the wholesome restraint of divine and human laws? Or shall a wise man prefer the knowledge of a troublesome and afflicting truth, before a pleasant error that would cheer his soul with joy and comfort, and be attended with no ill consequences? Surely no man of common sense would thank him, who had put it in his power to execute the sudden suggestions of a fit of passion or madness, or imagine himself obliged to a person, who by forwardly informing him of ill news, had caused his soul to anticipate that sorrow which she would never have felt, so long as the ungrateful truth lay concealed.

Let us then respect the happiness of our species, and in this light examine the proceedings of the free-thinkers. From what giants and monsters would these knight-errants undertake to free the world? From the ties that religion imposeth on our minds, from the expectation of a future judgment, and from the terrors of a troubled conscience, not by reforming men's lives, but by giving encouragement to their vices. What are those important truths of which they would convince mankind? That there is no such thing as a wise and just Providence; that the mind of man is corporeal; that religion is a state-trick, contrived to make men honest and virtuous, and to procure a subsistence to others for teaching and ex-

horting them to be so ; that the good tidings of life and immortality, brought to light by the gospel, are fables and impostures ; from believing that we are made in the image of God, they would degrade us to an opinion that we are on a level with the beasts that perish. What pleasure or what advantage do these notions bring to mankind ? Is it of any use to the public that good men should lose the comfortable prospect of a reward to their virtue ; or the wicked be encouraged to persist in their impiety, from an assurance that they shall not be punished for it hereafter ?

Allowing, therefore, these men to be patrons of liberty and truth, yet it is of such truths, and that sort of liberty, which make them justly be looked upon as enemies to the peace and happiness of the world. But upon a thorough and impartial view it will be found, that their endeavours, instead of advancing the cause of liberty and truth, tend only to introduce slavery and error among men. There are two parts in our nature ; the baser, which consists of our senses and passions ; and the more noble and rational, which is properly the human part, the other being common to us with brutes. The inferior part is generally much stronger, and has always the start of reason, which, if in the perpetual struggle between them, it were not aided from heaven by religion, would almost universally be vanquished, and man become a slave to his passions, which as it is the most grievous and shameful slavery, so it is the genuine result of that liberty which is proposed by overturning religion. Nor is the other part of their design better executed. Look into their pretended truths : are they not so many wretched absurdities, maintained in opposition to the light of nature and divine revelation by sly inuendoes and cold jests, by such pitiful sophisms and such confused and indi-



gested notions, that one would vehemently suspect those men usurped the name of freethinkers, with the same view that hypocrites do that of godliness, that it may serve for a cloak to cover the contrary defect?

I shall close this discourse with a parallel reflection on these three species, who seem to be allied by a certain agreement in mediocrity of understanding. A critic is entirely given up to the pursuit of learning; when he has got it, is his judgment clearer, his imagination livelier, or his manners more polite, than those of other men? Is it observed that a miser, when he has acquired his superfluous estate, eats, drinks, or sleeps, with more satisfaction, that he has a cheerfuller mind, or relishes any of the enjoyments of life better than his neighbours? The freethinkers plead hard for a licence to think freely; they have it: but what use do they make of it? Are they eminent for any sublime discoveries in any of the arts and sciences? Have they been authors of any inventions that conduce to the well-being of mankind? Do their writings shew a greater depth of design, a clearer method, or more just and correct reasoning than those of other men?

There is a great resemblance in their genius; but the critic and miser are only ridiculous and contemptible creatures, while the freethinker is also a pernicious one.

N<sup>o</sup> 48. WEDNESDAY, JUNE 17, 1713.

Non missura cutem nisi plena cruoris hirudo.

HOR. Ars Poet. ver. ult.

Sticking like leeches, till they burst with blood.—ROSCOMMON.

‘TO THE HON. NESTOR IRONSIDE, Esq.

‘SIR,

Middle Temple, June 12.

‘PRESUMING you may sometimes condescend to take cognizance of small enormities, I here lay one before you, which I proceed to without farther apology, as well knowing the best compliment to a man of business is to come to the point.

‘There is a silly habit among many of our minor orators, who display their eloquence in the several coffee-houses of this fair city, to the no small annoyance of considerable numbers of her majesty’s spruce and loving subjects, and that is a humour they have got of twisting off your buttons. These ingenious gentlemen are not able to advance three words until they have got fast hold of one of your buttons; but as soon as they have procured such an excellent handle for discoursè, they will indeed proceed with great elocution. I know not how well some may have escaped, but for my part I have often met with them to my cost; having, I believe, within these three years last past, been argued out of several dozens; inso-much that I have for some time ordered my tailor to bring me home with every suit a dozen at least of spare ones, to supply the place of such as from time to time are detached as a help to discourse, by the vehement gentlemen before-mentioned. This way of holding a man in discourse is much practised in the coffee-houses within the city, and does not indeed so

much prevail at the politer end of the town. It is likewise more frequently made use of among the small politicians, than any other body of men; I am therefore something cautious of entering into a controversy with this species of statesmen, especially the younger fry; for if you offer in the least to dissent from any thing that one of these advances, he immediately steps up to you, takes hold of one of your buttons, and indeed will soon convince you of the strength of his argumentation. I remember, upon the news of Dunkirk's being delivered into our hands, a brisk little fellow, a politician and an able engineer, had got into the middle of Batson's coffee-house, and was fortifying Graveling for the service of the most Christian king, with all imaginable expedition. The work was carried on with such success, that in less than a quarter of an hour's time, he had made it almost impregnable, and in the opinion of several worthy citizens who had gathered round him, full as strong both by sea and land as Dunkirk ever could pretend to be. I happened however unadvisedly to attack some of his outworks; upon which, to shew his great skill likewise in the offensive part, he immediately made an assault upon one of my buttons, and carried it in less than two minutes, notwithstanding I made as handsome a defence as was possible. He had likewise invested a second, and would certainly have been master of that too in a very little time, had he not been diverted from this enterprise by the arrival of a courier, who brought advice that his presence was absolutely necessary in the disposal of a beaver\*, upon which he raised the siege, and indeed retired with some precipitation. In the coffee-houses here about the Temple, you may harangue even

\* The real person here alluded to was a Mr. James Heywood, a linen-draper, who was the writer of a letter in the Spectator, signed James Easy.

among our dabblers in politics for about two buttons a day, and many times for less. I had yesterday the good fortune to receive very considerable additions to my knowledge in state affairs, and I find this morning, that it has not stood me in above a button. In most of the eminent coffee-houses at the other end of the town, for example, to go no farther than Will's in Covent-garden, the company is so refined, that you may hear and be heard, and not be a button the worse for it. Besides the gentlemen before-mentioned, there are others who are no less active in their harangues, but with gentle services rather than robberies. These, while they are improving your understanding, are at the same time setting off your person; they will new-plait and adjust your neck-cloth.

But though I can bear with this kind of orator, who is so humble as to aim at the good will of his hearer by being his valet de chambre, I must rebel against another sort of them. There are some, Sir, that do not stick to take a man by the collar when they have a mind to persuade him. It is your business, I humbly presume, Mr. Ironside, to interpose that a man is not brought over to his opponent by force of arms. It were requisite, therefore, that you should name a certain interval, which ought to be preserved between the speaker and him to whom he speaks. For sure no man has a right, because I am not of his opinion, to take any of my clothes from me, or dress me according to his own liking. I assure you the most becoming thing to me in the world is in a campaign periwig to wear one side before and the other cast upon the collateral shoulder. But there is a friend of mine who never talks to me but he throws that which I wear forward upon my shoulder, so that in restoring it to its place I lose two or three hairs out of the lock upon my buttons; though I never touched

him in my whole life, and have been acquainted with him these ten years. I have seen my eager friend in danger sometimes of a quarrel by this ill custom, for there are more young gentlemen who can feel than can understand. It would be therefore a good office to my friend if you advised him not to collar any man but one who knows what he means, and give it him as a standing precaution in conversation, that none but a very good friend will give him the liberty of being seen, felt, heard, and understood all at once.

I am, Sir, your most humble servant,

JOHANNES MISOCHIROSOPIUS.

‘P. S. I have a sister who saves herself from being handled by one of these manual rhetoricians by giving him her fan to play with; but I appeal to you in the behalf of us poor helpless men.’

June 15, 1713.

I am of opinion, that no orator or speaker in public or private has any right to meddle with any body's clothes but his own. I indulge men in the liberty of playing with their own hats, fumbling in their own pockets, settling their own periwigs, tossing or twisting their heads, and all other gesticulations which may contribute to their elocution, but pronounce it an infringement of the English liberty for a man to keep his neighbour's person in custody in order to force a hearing; and farther declare, that all assent given by an auditor under such constraint, is of itself void and of no effect.

NESTOR IRONSIDE.

## N° 85. THURSDAY, JUNE 18, 1713.

—Sed te decor iste, quod optas  
Esse vetat, votoque tuo tua forma repugnat.

OVID. Met. i. 488.

But so much youth, with so much beauty join'd,  
Oppose the state, which thy desires design'd.—DRYDEN.

To suffer scandal (says somebody) is the tax which every person of merit pays to the public; and my Lord Verulam finely observes, that a man who has no virtue in himself, ever envies virtue in others. I know not how it comes to pass, but detraction, through all ages, has been found a vice which the fair sex too easily give into. Not the Roman satirist could use them with more severity than they themselves do one another. Some audacious critics, in my opinion, have launched out a little too far when they take upon them to prove, in opposition to history, that *Lais* was a woman of as much virtue as beauty, which violently displeasing the *Phrynes* of those times, they secretly prevailed with the historians to deliver her down to posterity under the infamous character of an extorting prostitute. But though I have the greatest regard imaginable to that softer species, yet am I sorry to find they have very little for themselves. So far are they from being tender of one another's reputation, that they take a malicious pleasure in destroying it. My lady the other day, when Jack was asking who could be so base as to spread such a report about Mrs. —, answered, 'None, you may be sure, but a woman.' A little after, Dick told my lady, that he had heard *Florella* hint as if *Cleora* wore artificial teeth. The reason is, said she, because *Cleora* first gave out that *Florella* owed her

complexion to a wash. Thus the industrious pretty creatures take pains, by invention, to throw blemishes on each other, when they do not consider that there is a profligate set of fellows too ready to taint the character of the virtuous, or blast the charms of the blooming virgin. The young lady from whom I had the honour of receiving the following letter, deserves, or rather claims, protection from our sex, since so barbarously treated by her own. Certainly they ought to defend innocence from injury who gave ignorantly the occasion of its being assaulted. Had the men been less liberal of their applauses, the women had been more sparing of their calumnious censures.

‘ TO THE GUARDIAN.

‘ SIR,

‘ I do not know at what nice point you fix the bloom of a young lady; but I am one who can just look back upon fifteen. My father dying three years ago, left me under the care and direction of my mother, with a fortune not profusely great, yet such as might demand a very handsome settlement, if ever proposals of marriage should be offered. My mother, after the usual time of retired mourning was over, was so affectionately indulgent to me, as to take me along with her in all her visits; but still not thinking she gratified my youth enough, permitted me farther to go with my relations to all the public, cheerful, but innocent entertainments, where she was too reserved to appear herself. The two first years of my teens were easy, gay, and delightful. Every one caressed me; the old ladies told me how finely I grew, and the young ones were proud of my company. But when the third year had a little advanced, my relations used to tell my mother that pretty Miss Clary was shot up into a woman. The

gentlemen began now not to let their eyes glance over me, and in most places I found myself distinguished; but observed, the more I grew into the esteem of their sex the more I lost the favour of my own. Some of those whom I had been familiar with, grew cold and indifferent; others mistook, by design, my meaning, made me speak what I never thought, and so by degrees took occasion to break off all acquaintance. There were several little insignificant reflections cast upon me, as being a lady of a great many quaintnesses and such-like, which I seemed not to take notice of. But my mother coming home about a week ago, told me there was a scandal spread about town by my enemies, that would at once ruin me for ever for a beauty; I earnestly entreated her to know it; she refused me, but yesterday it discovered itself. Being in an assembly of gentlemen and ladies, one of the gentlemen who had been very facetious to several of the ladies, at last turning to me, ‘ And as for you, Madam, Prior has already given us your character,

That air and harmony of shape express,  
Fine by degrees, yet beautifully less.

I perceived immediately a malignant smile display itself in the countenance of some of the ladies, which they seconded with a scornful flutter of the fan; until one of them, unable any longer to contain, asked the gentleman if he did not remember what Congreve said about Aurelia, for she thought it mighty pretty. He made no answer, but instantly repeated the verses :

The Mulcibers who in the Minories sweat,  
And massive bars on stubborn anvils beat;  
Deform’d themselves, yet forge those stays of steel,  
Which arm Aurelia with a shape to kill.

This was no sooner over, but it was easily discernible what an ill-natured satisfaction most of the company



took ; and the more pleasure they shewed by dwelling upon the two last lines, the more they increased my trouble and confusion. And now, Sir, after this tedious account, what would you advise me to ? Is there no way to be cleared of these malicious calumnies ? What is beauty worth that makes the possessor thus unhappy ? Why was nature so lavish of her gifts to me, as to make her kindness prove a cruelty ? They tell me my shape is delicate, my eyes sparkling, my lips I know not what, my cheeks, forsooth, adorned with a just mixture of the rose and lily ; but I wish this face was barely not disagreeable, this voice harsh and unharmonious, these limbs only not deformed, and then perhaps I might live easy and unmolested, and neither raise love and admiration in the men, nor scandal and hatred in the women.

Your very humble Servant,

CLARINA.'

The best answer I can make my fair correspondent is, that she ought to comfort herself with this consideration, that those who talk thus of her know it is false, but wish they could make others believe it true. It is not they think you deformed, but are vexed that they themselves were not as nicely framed. If you will take an old man's advice, laugh, and be not concerned at them : they have attained what they endeavoured if they make you uneasy ; for it is envy that has made them so. I would not have you wish your shape one-sixtieth part of an inch disproportioned, nor desire your face might be impoverished with the ruin of half a feature, though numbers of remaining beauties might make the loss insensible ; but take courage, go into the brightest assemblies, and the world will quickly confess it to be a scandal. Thus Plato, hearing it was asserted by some persons that he was a very bad man, ' I

shall take care,' said he, 'to live so, that nobody will believe them.'

I shall conclude this paper with a relation of matter of fact. A gay young gentleman in the country, not many years ago, fell desperately in love with a blooming fine creature, whom give me leave to call Melissa. After a pretty long delay, and frequent solicitations, she refused several others of larger estates, and consented to make him happy. But they had not been married much above a twelve-month, until it appeared too true what Juba says,

Beauty soon grows familiar to the lover,  
Fades in the eye, and palls upon the sense.

Polydore (for that was his name) finding himself grow every day more uneasy, and unwilling she should discover the cause, for diversion came up to town, and to avoid all suspicions, brought Melissa along with him. After some stay here, Polydore was one day informed, that a set of ladies over their tea-table, in the circle of scandal, had touched upon Melissa——And was that the silly thing so much talked of! How did she ever grow into a toast! For their parts they had eyes as well as the men, but could not discover where her beauties lay. Polydore, upon hearing this, flew immediately home, and told Melissa, with the utmost transport, that he was now fully convinced how numberless were her charms, since her own sex would not allow her any.

‘MR. IRONSIDE,

Button's Coffee-house.

‘I have observed that this day you make mention of Will's coffee-house, as a place where people are too polite to hold a man in discourse by the button. Every body knows your honour frequents this house; therefore they will take an advantage against me, and say, if my company was as civil as that at Will's, you would say so: therefore pray your honour do

not be afraid of doing me justice, because people would think it may be a conceit below you on this occasion to name the name of your humble servant,  
DANIEL BUTTON\*.

‘The young poets are in the back room, and take their places as you directed.’

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N° 86. FRIDAY, JUNE 19, 1713.

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—Cui mens diviniior, atque os  
Magna sonaturum—

HOR. 1 Sat. iv. 43.

— who writes

With fancy high, and bold and daring flights.—CREECH.

‘TO NESTOR IRONSIDE, Esq.

‘SIR,

Oxford, June 16, 1713.

‘THE classical writers, according to your advice, are by no means neglected by me, while I pursue my studies in divinity. I am persuaded that they are fountains of good sense and eloquence; and that it is absolutely necessary for a young mind to form itself upon such models. For by a careful study of their style and manner, we shall at least avoid those faults, into which a youthful imagination is apt to hurry us; such as luxuriance of fancy, licentiousness of style, redundancy of thought, and false ornaments. As I have been flattered by my friends, that I have

\* Daniel Button had been a servant in the Countess of Warwick’s family, and under the patronage of Addison kept a coffee-house on the south side of Russel-street, about two doors from Covent-garden. Here it was that the wits of that time used to assemble. It is said that when Addison had suffered any vexation from the Countess, he withdrew the company from Button’s house.

some genius for poetry, I sometimes turn my thoughts that way: and with pleasure reflect, that I have got over that childish part of life, which delights in points and turns of wit: and that I can take a manly and rational satisfaction in that which is called painting in poetry. Whether it be, that in these copyings of nature, the object is placed in such lights and circumstances as strike the fancy agreeably; or whether we are surprised to find objects that are absent, placed before our eyes; or whether it be our admiration of the author's art and dexterity; or whether we amuse ourselves with comparing the picture and the original; or rather (which is most probable) because all other reasons concur to affect us; we are wonderfully charmed with these drawings after the life, this magic that raises apparitions in the fancy.

“Landscapes, or still-life, work much less upon us, than representations of the postures or passions of living creatures. Again, those passions or postures strike us more or less in proportion to the ease or violence of their motions. A horse grazing moves us less than one stretching in a race, and a racer less than one in the fury of a battle. It is very difficult, I believe, to express violent motions which are fleeting and transitory, either in colours, or words. In poetry it requires great spirit in thought, and energy in style; which we find more of in the eastern poetry, than in either the Greek or Roman. The great Creator, who accommodated himself to those he vouchsafed to speak to, hath put into the mouths of his prophets such sublime sentiments and exalted language, as must abash the pride and wit of man. In the book of Job, the most ancient poem in the world, we have such paintings and descriptions as I have spoken of, in great variety. I shall at present make some remarks on the celebrated de-

scription of the horse in that holy book, and compare it with those drawn by Homer and Virgil.

‘Homer hath the following similitude of a horse twice over in the Iliad, which Virgil hath copied from him; at least he hath deviated less from Homer, than Mr. Dryden hath from him :

Freed from his keepers, thus with broken reins  
The wanton courser prances o’er the plains ;  
Or in the pride of youth o’erleaps the mounds,  
And snuffs the females in forbidden grounds ;  
Or seeks his watering in the well-known flood,  
To quench his thirst, and cool his fiery blood :  
He swims luxuriant in the liquid plain,  
And o’er his shoulders flows his waving mane ;  
He neighs, he snorts, he bears his head on high,  
Before his ample chest the foaming waters fly.

‘Virgil’s description is much fuller than the foregoing, which, as I said, is only a simile; whereas Virgil professes to treat of the nature of the horse. It is thus admirably translated :

The fiery courser, when he hears from far  
The sprightly trumpets, and the shouts of war,  
Pricks up his ears, and trembling with delight,  
Shifts pace, and paws ; and hopes the promis’d fight.  
On his right shoulder his thick mane reclin’d  
Ruffles at speed, and dances in the wind.  
His horny hoofs are jetty black and round :  
His chin is double ; starting with a bound  
He turns the turf, and shakes the solid ground.  
Fire from his eyes, clouds from his nostrils flow ;  
He bears his rider headlong on the foe.

‘Now follows that in the book of Job ; which under all the disadvantages of having been written in a language little understood ; of being expressed in phrases peculiar to a part of the world, whose manner of thinking and speaking seems to us very uncouth ; and, above all, of appearing in a prose translation ; is nevertheless so transcendently above the heathen descriptions, that hereby we may perceive how faint and languid the images are, which are

formed by mortal authors, when compared with that which is figured as it were, just as it appears in the eye of the Creator. God speaking to Job, asks him :

“ Hast thou given the horse strength ? hast thou clothed his neck with thunder ? Canst thou make him afraid as a grasshopper ? The glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength. He goeth on to meet the armed men. He mocketh at fear, and is not affrighted ; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear, and the shield. He swalloweth the ground with fierceness and rage ; neither believeth he that it is the sound of the trumpet. He saith amongst the trumpets, Ha, ha ; and he smelleth the battle afar off ; the thunder of the captains, and the shouting.”

‘ Here are all the great and sprightly images, that thought can form of this generous beast, expressed in such force and vigour of style, as would have given the great wits of antiquity new laws for the sublime, had they been acquainted with these writings. I cannot but particularly observe, that whereas the classical poets chiefly endeavour to paint the outward figure, lineaments, and motions ; the sacred poet makes all the beauties to flow from an inward principle in the creature he describes, and thereby gives great spirit and vivacity to his description. The following phrases and circumstances seem singularly remarkable :

“ Hast thou clothed his neck with thunder ?” Homer and Virgil mention nothing about the neck of the horse, but his mane. The sacred author, by the bold figure of thunder, not only expresses the shaking of that remarkable beauty in the horse, and the flaxes of hair which naturally suggest the idea of lightning ; but likewise the violent agitation and

force of the neck, which in the oriental tongues had been flatly expressed by a metaphor less than this.

“Canst thou make him afraid as a grasshopper?” There is a twofold beauty in this expression, which not only marks the courage of this beast, by asking if he can be scared? but likewise raises a noble image of his swiftness, by insinuating, that if he could be frightened, he would bound away with the nimbleness of a grasshopper.

“The glory of his nostrils is terrible.” This is more strong and concise than that of Virgil, which yet is the noblest line that was ever written without inspiration ;

*Collectumque premens volvit sub naribus ignem.*

GEORG. iii. 85.

And in his nostrils rolls collected fire.

“He rejoiceth in his strength—He mocketh at fear—neither believeth he that it is the sound of the trumpet—He saith among the trumpets, Ha, ha;” are signs of courage, as I said before, flowing from an inward principle. There is a peculiar beauty in his “not believing it is the sound of the trumpet:” that is, he cannot believe it for joy; but when he was sure of it, and is “amongst the trumpets, he saith, Ha, ha;” he neighs, he rejoices. His docility is elegantly painted in his being unmoved at the “rattling quiver, the glittering spear and the shield;” and is well imitated by Oppian (who undoubtedly read Job as well as Virgil) in his poem upon hunting :

How firm the manag'd war-horse keeps his ground,  
Nor breaks his order, tho' the trumpets sound!  
With fearless eye the glittering host surveys,  
And glares directly at the helmet's blaze!  
The master's word, the laws of war he knows,  
And when to stop, and when to charge the foes.

“He swalloweth the ground,” is an expression for prodigious swiftness, in use among the Arabians,

Job's countrymen, at this day. The Latins have something like it:

*Latumque fugâ consumere campum.*—NEMESIAN.

In flight the extended champaign to consume.

*Carpere prata fugâ.*—VIRG. Georg. iii. 142.

In flight to crop the meads.

————campumque volatu  
*Cûm rapuere, pedum vestigia quæras.*—SIL. Ital.

When in their flight the champaign they have snatch'd,  
No track is left behind.

‘It is indeed the boldest and noblest of images for swiftness; nor have I met with any thing that comes so near it, as Mr. Pope’s in Windsor Forest:

The impatient courser pants in every vein,  
And pawing, seems to beat the distant plain;  
Hills, vales, and floods, appear already crost,  
And ere he starts, a thousand steps are lost.

“He smelleth the battle afar off,” and what follows about the shouting, is a circumstance expressed with great spirit by Lucan:

So when the ring with joyful shouts rebounds.  
With rage and pride the imprison’d courser bounds:  
He frets, he foams, he rends his idle rein;  
Springs o’er the fence, and headlong seeks the plain.

I am, Sir, your ever obliged Servant,  
JOHN LIZARD.’



## N° 87. SATURDAY, JUNE 20, 1713

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———Constiterant hinc Thisbe, Pyramus illinc,  
Inque vicem fuerat, captatus anhelitus oris.

OVID. Met. iv. 71.

Here Pyramus, there gentle Thisbe, strove  
To catch each other's breath, the balmy breeze of love.

My precautions are made up of all that I can hear and see, translate, borrow, paraphrase, or contract, from the persons with whom I mingle and converse, and the authors whom I read. But the grave discourses which I sometimes give the town, do not win so much attention as lighter matters. For this reason it is, that I am obliged to consider vice as it is ridiculous, and accompanied with gallantry, else I find in a very short time I shall lie like waste paper on the tables of coffee-houses. Where I have taken most pains I often find myself least read. There is a spirit of intrigue got into all, even the meanest of the people, and the very servants are bent upon delights, and commence oglers and languishers. I happened the other day to pass by a gentleman's house, and saw the most flippant scene of low love that I have ever observed. The maid was rubbing the windows within side of the house, and her humble servant the footman was so happy a man as to be employed in cleaning the same glass on the side towards the street. The wench began with the greatest severity of aspect imaginable, and breathing on the glass, followed it with a dry cloth; her opposite observed her, and fetching a deep sigh, as if it were his last, with a very disconsolate air did the same on his side of the window. He still worked on and languished, until at last his fair one smiled, but covered herself, and spreading the napkin in her hand, con-

cealed herself from her admirer, while he took pains, as it were, to work through all that intercepted their meeting. This pretty contest held for four or five large panes of glass, until at last the waggery was turned into a humorous way of breathing in each other's faces, and catching the impression. The gay creatures were thus loving and pleasing their imaginations with their nearness and distance, until the windows were so transparent that the beauty of the female made the man-servant impatient of beholding it, and the whole house besides being abroad, he ran in, and they romped out of my sight. It may be imagined these oglers of no quality, made a more sudden application of the intention of kind sighs and glances than those whose education lays them under great restraints, and who are consequently more slow in their advances. I have often observed all the low part of the town in love, and taking a hackney-coach have considered all that passed by me in that light, as these cities are composed of crowds wherein there is not one who is not lawfully or unlawfully engaged in that passion. When one is in this speculation, it is not unpleasant to observe alliances between those males and females whose lot it is to act in public. Thus the woods in the middle of summer are not more entertained with the different notes of birds, than the town is of different voices of the several sorts of people who act in public; they are divided into classes and crowds made for crowds. The hackney-coachmen, chairmen, and porters, are the lovers of the hawker-women, fruitresses, and milk-maids. They are a wild world of themselves, and have voices significant of their private inclinations, which strangers can take no notice of. Thus a wench with fruit looks like a mad woman when she cries wares you see she does not carry, but those in the secret know that cry is only an assignation to a hackney-coachman who

is driving by, and understands her. The whole people is in an intrigue, and the undiscerning passengers are unacquainted with the meaning of what they hear all round them. They know not how to separate the cries of mercenary traders, from the sighs and lamentations of languishing lovers. The common face of modesty is lost among the ordinary part of the world, and the general corruption of manners is visible from the loss of all deference in the low people towards those of condition. One order of mankind trips fast after the next above it, and by this rule you may trace iniquity from the conversations of the most wealthy, down to those of the humblest degree. It is an act of great resolution to pass by a crowd of polite footmen, who can rally, make love, ridicule, and observe upon all the passengers who are obliged to go by the places where they wait. This licence makes different characters among them, and there are beaux, party-men, and freethinkers, in livery. I take it for a rule, that there is no bad man but makes a bad woman, and the contagion of vice is what should make people cautious of their behaviour. Juvenal says, there is the greatest reverence to be had to the presence of children; it may be as well said of the presence of servants, and it would be some kind of virtue, if we kept our vices to ourselves. It is a feeble authority which has not the support of personal respect, and the dependance founded only upon their receiving their maintenance of us is not of force enough to support us against an habitual behaviour, for which they contemn and deride us. No man can be well served, but by those who have an opinion of his merit; and that opinion cannot be kept up, but by an exemption from those faults which we would restrain in our dependants.

Though our folleries imitated are subjects of laughter, our vices transferred to our servants give matter

of lamentation. But there is nothing in which our families are so docile, as in the imitation of our delights. It is therefore but common prudence to take care, that our inferiors know of none but our innocent ones. It is, methinks, a very arrogant thing to expect that the single consideration of not offending us should curb our servants from vice, when much higher motives cannot moderate our own inclinations. But I began this paper with an observation, that the lower world is got into fashionable vices, and above all to the understanding the language of the eye. There is nothing but writing songs which the footmen do not practise as well as their masters. Spurious races of mankind, which pine in want, and perish in their first months of being, come into the world from this degeneracy. The possession of wealth and affluence seems to carry some faint extenuation of his guilt, who is sunk by it into luxury; but poverty and servitude accompanied with the vices of wealth and licentiousness, is, I believe, a circumstance of ill peculiar to our age. This may, perhaps, be matter of jest, or is overlooked by those who do not turn their thoughts upon the actions of others. But from that one particular, of the immorality of our servants arising from the negligence of masters of families in their care of them, flows that irresistible torrent of disasters which spreads itself through all human life. Old age oppressed with beggary, youth drawn into the commission of murders and robberies, both owe their disaster to this evil. If we consider the happiness which grows out of a fatherly conduct towards servants, it would encourage a man to that sort of care, as much as the effects of a libertine behaviour to them would affright us.

Lycurgus is a man of that noble disposition, that his domestics, in a nation of the greatest liberty, enjoy a freedom known only to themselves, who live

under his roof. He is the banker, the counsel, the parent of all his numerous dependants. Kindness is the law of his house, and the way to his favour is being gentle, and well-natured to their fellow-servants. Every one recommends himself, by appearing officious to let their patron know the merit of others under his care. Many little fortunes have streamed out of his favour; and his prudence is such, that the fountain is not exhausted by the channels from it, but its way cleared to run new meanders. He bestows with so much judgment, that his bounty is the increase of his wealth; all who share his favour, are enabled to enjoy it by his example, and he has not only made, but qualified many a man to be rich.

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N° 88. MONDAY, JUNE 22, 1713.

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Mens agitat molem— VIRG. *Æn.* vi. 727.

A mind informs the mass.

To one who regards things with a philosophical eye, and hath a soul capable of being delighted with the sense that truth and knowledge prevail among men, it must be a grateful reflection to think that the sublimest truths, which among the heathens, only here and there one of brighter parts and more leisure than ordinary could attain to, are now grown familiar to the meanest inhabitants of these nations.

Whence came this surprising change, that regions formerly inhabited by ignorant and savage people, should now outshine ancient Greece, and the other eastern countries so renowned of old, in the most elevated notions of theology and morality? Is it the effect of our own parts and industry? Have our

common mechanics more refined understandings than the ancient philosophers? It is owing to the God of truth, who came down from heaven, and condescended to be himself our teacher. It is as we are Christians, that we profess more excellent and divine truths than the rest of mankind.

If there be any of the freethinkers who are not direct atheists, charity would incline one to believe them ignorant of what is here advanced. And it is for their information that I write this paper, the design of which is to compare the ideas that Christians entertain of the being and attributes of a God, with the gross notions of the heathen world. Is it possible for the mind of man to conceive a more august idea of the Deity than is set forth in the Holy Scriptures? I shall throw together some passages relating to this subject, which I propose only as philosophical sentiments, to be considered by a freethinker.

‘ Though there be that are called gods, yet to us there is but one God. He made the heaven, and heaven of heavens, with all their host; the earth and all things that are therein: the seas and all that is therein; He said, Let them be, and it was so. He hath stretched forth the heavens. He hath founded the earth, and hung it upon nothing. He hath shut up the sea with doors, and said, Hitherto shalt thou come and no farther, and here shall thy proud waves be stayed. The Lord is an invisible spirit, in whom we live, and move, and have our being. He is the fountain of life. He preserveth man and beast. He giveth food to all flesh. In his hand is the soul of every living thing, and the breath of all mankind. The Lord maketh poor and maketh rich. He bringeth low and lifteth up. He killeth and maketh alive. He woundeth and he healeth. By him kings reign, and princes decree justice, and not a sparrow falleth

to the ground without him. All angels, authorities, and powers, are subject to him. He appointeth the moon for seasons, and the sun knoweth his going-down. He thundereth with his voice, and directeth it under the whole heaven, and his lightning unto the ends of the earth. Fire and hail, snow and vapour, wind and storm, fulfil his word. The Lord is king for ever and ever, and his dominion is an everlasting dominion. The earth and the heavens shall perish, but thou, O Lord, remainest. They all shall wax old, as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall have no end. God is perfect in knowledge; his understanding is infinite. He is the Father of lights. He looketh to the ends of the earth, and seeth under the whole heaven. The Lord beholdeth all the children of men from the place of his habitation, and considereth all their works. He knoweth our down-sitting and up-rising. He compasseth our path, and counteth our steps. He is acquainted with our ways; and when we enter our closet, and shut our door, he seeth us. He knoweth the things that come into our mind, every one of them; and no thought can be withholden from him. The Lord is good to all, and his tender mercies are over all his works. He is a father of the fatherless, and a judge of the widow. He is the God of peace, the Father of mercies, and the God of all comfort and consolation. The Lord is great, and we know him not; his greatness is unsearchable. Who but he hath measured the waters in the hollow of his hand, and meted out the heavens with a span? Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty. Thou art very great, thou art clothed with honour. Heaven is thy throne, and earth is thy footstool.'

Can the mind of a philosopher rise to a more

just and magnificent, and at the same time a more amiable idea of the Deity than is here set forth, in the strongest images and most emphatical language? And yet this is the language of shepherds, and fishermen. The illiterate Jews, and poor persecuted Christians, retained these noble sentiments, while the polite and powerful nations of the earth were given up to that sottish sort of worship, of which the following elegant description is extracted from one of the inspired writers.

‘ Who hath formed a god, and molten an image that is profitable for nothing? The smith with the tongs both worketh in the coals and fashioneth it with hammers, and worketh it with the strength of his arms : yea he is hungry, and his strength faileth. He drinketh no water, and is faint. A man planteth an ash, and the rain doth nourish it. He burneth part thereof in the fire. He roasteth roast. He warmeth himself. And the residue thereof he maketh a god. He falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my god. None considereth in his heart, I have burnt part of it in the fire, yea also, I have baked bread upon the coals thereof; I have roasted flesh and eaten it, and shall I make the residue thereof an abomination? Shall I fall down to the stock of a tree\*?’

In such circumstances as these, for a man to declare for freethinking, and disengage himself from the yoke of idolatry, were doing honour to human nature, and a work well becoming the great asserters of reason. But in a church, where our adoration is directed to the Supreme Being, and (to say the least) where is nothing either in the object or manner of worship that contradicts the light of nature; there, under the pretence of freethinking, to

\* Isa. xlv. *passim*.



rail at the religious institutions of their country, sheweth an undistinguishing genius that mistakes opposition for freedom of thought. And indeed, notwithstanding the pretences of some few among our freethinkers, I can hardly think there are men so stupid and inconsistent with themselves, as to have a serious regard for natural religion, and at the same time use their utmost endeavours to destroy the credit of those sacred writings, which, as they have been the means of bringing these parts of the world to the knowledge of natural religion, so in case they lose their authority over the minds of men, we should of course sink into the same idolatry which we see practised by other unenlightened nations.

If a person who exerts himself, in the modern way of freethinking, be not a stupid idolater, it is undeniable that he contributes all he can to the making other men so, either by ignorance or design; which lays him under the dilemma, I will not say of being a fool or knave, but of incurring the contempt or detestation of mankind.

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N° 89. TUESDAY, JUNE 23, 1713.

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*Ignæus est ollis vigor, et cœlestis origo  
Seminibus—— VIRG. ÆN. vi. 730.*

*They boast ethereal vigour, and are form'd  
From seeds of heavenly birth.*

THE same faculty of reason and understanding which placeth us above the brute part of the creation, doth also subject our minds to greater and more manifold disquiets than creatures of an inferior rank are sensible of. It is by this that we anticipate future dis-

asters, and oft create to ourselves real pain from imaginary evils, as well as multiply the pangs arising from those which cannot be avoided.

It behoves us therefore to make the best use of that sublime talent, which, so long as it continues the instrument of passion, will serve only to make us more miserable, in proportion as we are more excellent than other beings.

It is the privilege of a thinking being to withdraw from the objects that solicit his senses, and turn his thoughts inward on himself. For my own part I often mitigate the pain arising from the little misfortunes and disappointments that checker human life by this introversion of my faculties, wherein I regard my own soul as the image of her Creator, and receive great consolation from beholding those perfections which testify her divine original, and lead me into some knowledge of her everlasting Archetype.

But there is not any property or circumstance of my being that I contemplate with more joy than my immortality. I can easily overlook any present momentary sorrow, when I reflect that it is in my power to be happy a thousand years hence. If it were not for this thought, I had rather be an oyster than a man, the most stupid and senseless of animals than a reasonable mind tortured with an extreme innate desire of that perfection which it despairs to obtain.

It is with great pleasure that I behold instinct, reason, and faith, concurring to attest this comfortable truth. It is revealed from heaven, it is discovered by philosophers; and the ignorant, unenlightened part of mankind have a natural propensity to believe it. It is an agreeable entertainment to reflect on the various shapes under which this doctrine has appeared in the world. The Pythagorean transmigration, the sensual habitations of the Ma-

hometan, and the shady realms of Pluto, do all agree in the main points, the continuation of our existence, and the distribution of rewards and punishments, proportioned to the merits or demerits of men in this life.

But in all these schemes there is something gross and improbable, that shocks a reasonable and speculative mind. Whereas nothing can be more rational and sublime than the Christian idea of a future state. 'Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared for those that love him.' The above-mentioned schemes are narrow transcripts of our present state: but in this indefinite description there is something ineffably great and noble. The mind of man must be raised to a higher pitch, not only to partake the enjoyments of the Christian paradise, but even to be able to frame any notion of them.

Nevertheless, in order to gratify our imagination, and by way of condescension to our low way of thinking, the ideas of light, glory, a crown, &c. are made use of to adumbrate that which we cannot directly understand. 'The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away, and behold all things are new. There shall be no night there, and they need no candle, neither light of the sun: for the Lord God giveth them light, and shall make them drink of the river of his pleasures; and they shall reign for ever and ever. They shall receive a crown of glory which fadeth not away.'

These are cheering reflections; and I have often

wondered that men could be found so dull and phlegmatic, as to prefer the thought of annihilation before them; or so ill-natured, as to endeavour to persuade mankind to the disbelief of what is so pleasing and profitable even in the prospect; or so blind, as not to see there is a Deity, and if there be, that this scheme of things flows from his attributes, and evidently corresponds with the other parts of his creation.

I know not how to account for this absurd turn of thought, except it proceed from a want of other employment joined with an affectation of singularity. I shall therefore inform our modern freethinkers of two points whereof they seem to be ignorant. The first is, that it is not the being singular, but being singular for something, that argues either extraordinary endowments of nature, or benevolent intentions to mankind, which draws the admiration and esteem of the world. A mistake in this point naturally arises from that confusion of thought which I do not remember to have seen so great instances of in any writers, as in certain modern freethinkers.

The other point is, that there are innumerable objects within the reach of a human mind, and each of these objects may be viewed in innumerable lights and positions, and the relations arising between them are innumerable. There is therefore an infinity of things whereon to employ their thoughts, if not with advantage to the world, at least with amusement to themselves, and without offence or prejudice to other people. If they proceed to exert their talent of free-thinking in this way; they may be innocently dull, and no one take any notice of it. But to see men without either wit or argument pretend to run down divine and human laws, and treat their fellow-subjects with contempt for professing a belief of those points on which the present as well as future in-

terest of mankind depends, is not to be endured. For my own part, I shall omit no endeavours to render their persons as despicable, and their practices as odious, in the eye of the world, as they deserve.

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N° 90. WEDNESDAY, JUNE 24, 1713.

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—Fungar vice cotis—HOR. Ars Poet. ver. 304.

I'll play the whetstone.—CREECH.

It is, they say, frequent with authors to write letters to themselves, either out of laziness or vanity.

The following is genuine, and I think deserves the attention of every man of sense in England :

TO THE GUARDIAN.

'SIR,

June 20.

' Though I am not apt to make complaints, have never yet troubled you with any, and little thought I ever should, yet seeing that in your paper of this day, you take no notice of yesterday's Examiner, as I hoped you would; my love for my religion, which is so nearly concerned, would not permit me to be silent. The matter, Sir, is this:—A bishop of our church (to whom the Examiner himself has nothing to object, but his care and concern for the Protestant religion, which by him, it seems, is thought a sufficient fault) has lately published a book, in which he endeavours to shew the folly, ignorance, and mistake, of the church of Rome in its worship of saints. From this the Examiner takes occasion to fall upon the author with his utmost malice, and to make him the subject of his ridicule. Is it then become a crime for a Protestant to speak or write in defence

of his religion? Shall a Papist have leave to print and publish in England what he pleases in defence of his own opinions, with the Examiner's approbation; and shall not a Protestant be permitted to write an answer to it? For this, Mr. Guardian, is the present case. Last year a Papist (or to please Mr. Examiner, a Roman Catholic) published the life of St. Wenefrede, for the use of those devout pilgrims who go in great numbers to offer up their prayers to her at her well. This gave occasion to the worthy prelate, in whose diocess that well is, to make some observations upon it; and in order to undeceive so many poor deluded people, to shew how little reason, and how small authority, there is, not only to believe any of the miracles attributed to St. Wenefrede, but even to believe there ever was such a person in the world. And shall then a good man, upon such an account, be liable to be abused in so public a manner? Can any good church-of-England man bear to see a bishop, one whom her present majesty was pleased to make, treated in so ludicrous a way? Or shall one pass by the scurrility and the immodesty that is to be found in several parts of the paper? Who can with patience see St. Paul and St. Wenefrede set, by the Examiner, upon a level, and the authority for one made by him to be equal with that for the other? Who that is a Christian can endure his insipid mirth upon so serious an occasion? I must confess it raises my indignation to the greatest height, to see a pen that has been long employed in writing panegyrics upon persons of the first rank (who would be indeed to be pitied were they to depend upon that for their praise), to see, I say, the same pen at last made use of in defence of Popery.

‘I think I may now, with justice, congratulate with those whom the Examiner dislikes; since, for my

own part, I should reckon it my great honour to be worthy his disesteem, and should count his censure praise.

I am, Sir,

Your most humble servant.'

The above letter complains, with great justice, against this incorrigible creature; but I do not insert any thing concerning him, in hopes what I say will have any effect upon him, but to prevent the impression which what he says may have upon others. I shall end this paper with a letter I have just now written to a gentleman, whose writings are often inserted in the Guardian, without deviation of one tittle from what he sends.

'SIR,

June 23.

'I have received the favour of yours with the enclosed, which made up the papers of the two last days. I cannot but look upon myself with great contempt and mortification, when I reflect that I have thrown away more hours than you have lived, though you so much excel me in every thing for which I would live. Until I knew you, I thought it the privilege of angels only to be very knowing and very innocent. In the warmth of youth to be capable of such abstracted and virtuous reflections (with a suitable life) as those with which you entertain yourself, is the utmost of human perfection and felicity. The greatest honour that I can conceive done to another, is when an elder does reverence to a younger, though that younger is not distinguished above him by fortune. Your contempt of pleasures, riches, and honour, will crown you with them all, and I wish you them not for your own sake, but for the reason which only would make them eligible to yourself, the good of others.

I am, dearest youth, your friend and admirer,  
NESTOR IRONSIDE.'

## N° 91. THURSDAY, JUNE 25, 1713.

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Inest sua gratia parvis.

Little things have their value.

It is the great rule of behaviour 'to follow nature.' The author of the following letter is so much convinced of this truth, that he turns what would render a man of little soul exceptious, humorsome, and particular, in all his actions, to a subject of raillery and mirth. He is, you must know, but half as tall as an ordinary man, but is contented to be still at his friend's elbow, and has set up a club, by which he hopes to bring those of his own size into a little reputation.

'To NESTOR IRONSIDE, Esq.

'SIR,

'I remember a saying of yours concerning persons in low circumstances of stature, that their littleness would hardly be taken notice of, if they did not manifest a consciousness of it themselves in all their behaviour. Indeed, the observation that no man is ridiculous for being what he is, but only in the affectation of being something more, is equally true in regard to the mind and the body.

'I question not but it will be pleasing to you to hear that a set of us have formed a society, who are sworn to 'dare to be short,' and boldly bear out the dignity of littleness under the noses of those enormous engrossers of manhood, those hyperbolical monsters of the species, the tall fellows that overlook us.

'The day of our institution was the tenth of December, being the shortest of the year, on which



we are to hold an annual feast over a dish of shrimps.

‘The place we have chosen for this meeting is in the Little Piazza, not without an eye to the neighbourhood of Mr. Powel’s opera, for the performers of which we have, as becomes us, a brotherly affection.

‘At our first resort hither an old woman brought her son to the club-room, desiring he might be educated in this school, because she saw here were finer boys than ordinary. However, this accident no way discouraged our designs. We began with sending invitations to those of a stature not exceeding five foot, to repair to our assembly; but the greater part returned excuses, or pretended they were not qualified.

‘One said he was indeed but five foot at present, but represented he should soon exceed that proportion, his periwig-maker and shoemaker having lately promised him three inches more betwixt them.

‘Another alleged, he was so unfortunate as to have one leg shorter than the other, and whoever had determined his stature to five feet, had taken him at a disadvantage; for when he was mounted on the other leg, he was at least five feet two inches and a half.

‘There were some who questioned the exactness of our measures; and others, instead of complying, returned us informations of people yet shorter than themselves. In a word, almost every one recommended some neighbour or acquaintance, whom he was willing we should look upon to be less than he. We were not a little ashamed that those who are past the years of growth, and whose beards pronounce them men, should be guilty of as many unfair tricks in this point, as the most aspiring children when they are measured.

‘ We therefore proceeded to fit up the club-room, and provide conveniences for our accommodation. In the first place we caused a total removal of all chairs, stools, and tables, which had served the gross of mankind for many years. The disadvantages we had undergone while we made use of these, were unspeakable. The president’s whole body was sunk in the elbow chair : and when his arms were spread over it, he appeared (to the great lessening of his dignity) like a child in a go-cart. It was also so wide in the seat, as to give a wag occasion of saying, that notwithstanding the president sat in it, there was a *sede vacante*.

‘ The table was so high, that one who came by chance to the door, seeing our chins just above the pewter dishes, took us for a circle of men that sat ready to be shaved, and sent in half a dozen barbers. Another time one of the club spoke contumeliously of the president, imagining he had been absent, when he was only eclipsed by a flask of Florence which stood on the table in a parallel line before his face. We therefore new-furnished the room in all respects proportionably to us, and had the door made lower, so as to admit no man above five foot high, without brushing his foretop, which whoever does is utterly unqualified to sit among us.

‘ *Some of the statutes of the club are as follow :*

‘ I. If it be proved upon any member, though never so duly qualified, that he strives as much as possible to get above his size, by stretching, cocking, or the like; or that he hath stood on tiptoe in a crowd, with design to be taken for as tall a man as the rest; or hath privily conveyed any large book, cricket, or other device under him, to exalt him on his seat; every such offender shall be sentenced to walk in pumps for a whole month.

‘ II. If any member shall take advantage from the fulness or length of his wig, or any part of his dress, or the immoderate extent of his hat, or otherwise, to seem larger and higher than he is; it is ordered, he shall wear red heels to his shoes, and a red feather in his hat, which may apparently mark and set bounds to the extremities of his small dimension, that all people may readily find him out between his hat and his shoes.

‘ III. If any member shall purchase a horse for his own riding above fourteen hands and a half in height, that horse shall forthwith be sold, a Scotch galloway bought in its stead for him, and the overplus of the money shall treat the club.

‘ IV. If any member, in direct contradiction to the fundamental laws of the society, shall wear the heels of his shoes exceeding one inch and a half, it shall be interpreted as an open renunciation of littleness, and the criminal shall be instantly expelled. Note, The form to be used in expelling a member shall be in these words, “ Go from among us, and be tall if you can!”

‘ It is the unanimous opinion of our whole society, that since the race of mankind is granted to have decreased in stature from the beginning to this present, it is the intent of nature itself, that men should be little; and we believe that all human kind shall at last grow down to perfection, that is to say, be reduced to our own measure. I am, very literally,

Your humble Servant,

BOB SHORT.’

Nº 92. FRIDAY, JUNE 26, 1713.

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Homunculi quanti sunt, cum recogito! — PLAUTUS.

Now I recollect, how considerable are these little men!

‘ TO NESTOR IRONSIDE, Esq.

‘ SIR,

‘ THE club rising early this evening, I have time to finish my account of it. You are already acquainted with the nature and design of our institution; the characters of the members, and the topics of our conversation, are what remain for the subject of this epistle.

‘ The most eminent persons of our assembly are, a little poet, a little lover, a little politician, and a little hero. The first of these, Dick Distich by name, we have elected president, not only as he is the shortest of us all, but because he has entertained so just a sense of the stature, as to go generally in black, that he may appear yet less. Nay, to that perfection is he arrived, that he stoops as he walks. The figure of the man is odd enough: he is a lively little creature, with long arms and legs. A spider is no ill emblem of him. He has been taken at a distance for a small windmill. But indeed what principally moved us in his favour was his talent in poetry, for he hath promised to undertake a long work in short verse to celebrate the heroes of our size. He has entertained so great a respect for Statius, on the score of that line,

Major in exiguo regnabat corpore virtus.

A larger portion of heroic fire

Did his small limbs and little breast inspire.

that he once designed to translate the whole Thebaid for the sake of little Tydeus.

‘Tom Tiptoe, a dapper black fellow, is the most gallant lover of the age. He is particularly nice in his habiliments; and to the end justice may be done him that way, constantly employs the same artist who makes attire for the neighbouring princes and ladies of quality at Mr. Powel’s. The vivacity of his temper inclines him sometimes to boast of the favours of the fair. He was the other night excusing his absence from the club upon account of an assignation with a lady (and, as he had the vanity to tell us, a tall one too) who had consented to the full accomplishment of his desires that evening; but one of the company, who was his confidant, assured us she was a woman of humour, and made the agreement on this condition, that his toe\* should be tied to hers.

‘Our politician is a person of real gravity, and professed wisdom. Gravity in a man of this size, compared with that of one of ordinary bulk, appears like the gravity of a cat, compared with that of a lion. This gentleman is accustomed to talk to himself, and was once overheard to compare his own person to a little cabinet, wherein are locked up all the secrets of state, and refined schemes of princes. His face is pale and meagre, which proceeds from much watching and studying for the welfare of Europe, which is also thought to have stunted his growth: for he hath destroyed his own constitution with taking care of that of the nation. He is what Mons. Balzac calls a great distiller of the maxims of Tacitus. When he speaks, it is slowly, and word by word, as one that is loath to enrich you too fast with his observations: like a limbec, that gives you, drop by drop, an extract of the simples in it.

\* Pope seems to allude here, and at the close of this paper, to his waggish rondeau on Mrs. Eliz. Thomas, mistress to H. Cromwell, Esq. See Biogr. Brit. art. Pope, p. 3414.

‘ The last I shall mention is Tim Tuck, the hero. He is particularly remarkable for the length of his sword, which intersects his person in a cross line, and makes him appear not unlike a fly, that the boys have run a pin through and set a walking. He once challenged a tall fellow for giving him a blow on the pate with his elbow as he passed along the street. But what he especially values himself upon is, that in all the campaigns he has made, he never once ducked at the whiz of a cannon-ball. Tim was full as large at fourteen years old as he is now. This we are tender of mentioning, your little heroes being generally choleric.

‘ These are the gentlemen that most enliven our conversation. The discourse generally turns upon such accidents, whether fortunate or unfortunate, as are daily occasioned by our size. These we faithfully communicate, either as matter of mirth or of consolation to each other. The president had lately an unlucky fall, being unable to keep his legs on a stormy day; whereupon he informed us, it was no new disaster, but the same a certain ancient poet had been subject to, who is recorded to have been so light, that he was obliged to poise himself against the wind with lead on one side and his own works on the other. The lover confessed the other night that he had been cured of love to a tall woman by reading over the legend of Ragotine in Scarron, with his tea, three mornings successively. Our hero rarely acquaints us with any of his unsuccessful adventures. And as for the politician, he declares himself an utter enemy to all kind of burlesque, so will never discompose the austerity of his aspect by laughing at our adventures, much less discover any of his own in this ludicrous light. Whatever he tells of any accidents that befall him, is by way of complaint, nor is he to be laughed at, but in his absence.

‘We are likewise particularly careful to communicate to the club all such passages of history, or characters of illustrious personages, as any way reflect honour on little men. Tim Tuck having but just reading enough for a military man, perpetually entertains us with the same stories, of little David, that conquered the mighty Goliath, and little Luxembourg, that made Lewis XIV. a grand monarque, never forgetting little Alexander the Great. Dick Distich celebrates the exceeding humanity of Augustus, who called Horace Lepidissimum Homunculum; and is wonderfully pleased with Voiture and Scarron, for having so well described their diminutive forms to all posterity. He is peremptorily of opinion, against a great reader, and all his adherents, that Æsop was not a jot properer or handsomer than he is represented by the common pictures. But the soldier believes with the learned person above mentioned; for he thinks, none but an impudent tall author could be guilty of such an unmannerly piece of satire on little warriors, as his battle of the mouse and the frog. The politician is very proud of a certain king of Egypt, called Bocchor, who, as Diodorus assures us, was a person of very low stature, but far exceeded all that went before him in discretion and politics.

‘As I am secretary to the club, it is my business, whenever we meet, to take minutes of the transactions. This has enabled me to send you the foregoing particulars, as I may hereafter other memoirs. We have spies appointed in every quarter of the town, to give us informations of the misbehaviour of such refractory persons as refuse to be subject to our statutes. Whatsoever aspiring practices any of these our people shall be guilty of in their amours, single combats, or any indirect means to manhood, we shall certainly be acquainted with, and publish

to the world for their punishment and reformation. For the president has granted me the sole property of exposing and shewing to the town all such intractable dwarfs, whose circumstances exempt them from being carried about in boxes; reserving only to himself, as the right of a poet, those smart characters that will shine in epigrams. Venerable Nestor, I salute you in the name of the club.

BOB SHORT, Secretary.'

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N° 93. SATURDAY, JUNE 27, 1713.

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— Est animus lucis contemptor.—VIRG. *Æn.* ix. 205.

The thing call'd life with ease I can disclaim.—DRYDEN.

THE following letters are curious and instructive, and shall make up the business of the day.

'TO THE AUTHOR OF THE GUARDIAN.

'SIR,

June 25, 1713.

'The enclosed is a faithful translation from an old author, which, if it deserves your notice, let the readers guess whether he was a heathen or a Christian\*. I am, your most humble servant.

"I cannot, my friends, forbear letting you know what I think of death; for methinks I view and understand it much better, the nearer I approach to it. I am convinced that your fathers, those illustrious persons whom I so much loved and honoured, do not cease to live, though they have passed through

\* Xenoph. *Opera*, vol. i. p. 547, *et seq.* edit. A. Ernesti, 8vo. Lips. 1763. 4 tom. M. T. Cicer. *Opera*, Pars Xmas, p. 3754, *et seq.* Cato Major, *De Senectute*, xxii. edit. J. Verburgii, 8vo. Amst. 1724.



what we call death; they are undoubtedly still living, but it is that sort of life which alone deserves truly to be called life. In effect, while we are confined to bodies, we ought to esteem ourselves no other than a sort of galley-slaves at the chain, since the soul, which is somewhat divine, and descends from heaven as the place of its original, seems debased and dishonoured by the mixture with flesh and blood, and to be in a state of banishment from its celestial country. I cannot help thinking too, that one main reason of uniting souls to bodies was, that the great work of the universe might have spectators to admire the beautiful order of nature, the regular motion of heavenly bodies, who should strive to express that regularity in the uniformity of their lives. When I consider the boundless activity of our minds, the remembrance we have of things past, our foresight of what is to come; when I reflect on the noble discoveries and vast improvements, by which these minds have advanced arts and sciences; I am entirely persuaded, and out of all doubt that a nature which has in itself a fund of so many excellent things, cannot possibly be mortal. I observe farther, that my mind is altogether simple, without the mixture of any substance or nature different from its own; I conclude from thence that it is indivisible, and consequently cannot perish.

“ By no means think, therefore, my dear friends, when I shall have quitted you, that I cease to be, or shall subsist no where. Remember that while we live together, you do not see my mind, and yet are sure that I have one actuating and moving my body; doubt not then but that this same mind will have a being when it is separated, though you cannot then perceive its actions. What nonsense would it be to pay those honours to great men after their deaths, which we constantly do, if their souls did not then

subsist? For my own part, I could never imagine that our minds live only when united to bodies, and die when they leave them; or that they shall cease to think and understand when disengaged from bodies, which without them have neither sense nor reason: on the contrary, I believe the soul, when separated from matter, to enjoy the greatest purity and simplicity of its nature, and to have much more wisdom and light than while it was united. We see when the body dies what becomes of all the parts which composed it; but we do not see the mind, either in the body, or when it leaves it. Nothing more resembles death than sleep, and it is in that state the soul chiefly shews it has something divine in its nature. How much more then must it shew it when entirely disengaged?"

‘TO THE AUTHOR OF THE GUARDIAN.

‘SIR,

‘Since you have not refused to insert matters of a theological nature in those excellent papers with which you daily both instruct and divert us, I earnestly desire you to print the following paper. The notions therein advanced are, for aught I know, new to the English reader, and if they are true, will afford room for many useful inferences.

‘No man that reads the evangelists, but must observe that our blessed Saviour does upon every occasion bend all his force and zeal to rebuke and correct the hypocrisy of the Pharisees. Upon that subject he shews a warmth which one meets with in no other part of his sermons. They were so enraged at this public detection of their secret villanies, by one who saw through all their disguises, that they joined in the prosecution of him, which was so vigorous, that Pilate at last consented to his death. The frequency and vehemence of these representations of our Lord

have made the word Pharisee to be looked upon as odious amongst Christians, and to mean only one who lays the utmost stress upon the outward, ceremonial, and ritual part of his religion, without having such an inward sense of it, as would lead him to a general and sincere observance of those duties which can only arise from the heart, and which cannot be supposed to spring from a desire of applause or profit.

‘This is plain from the history of the life and actions of our Lord, in the four evangelists. One of them, St. Luke, continued his history down in a second part, which we commonly call “The Acts of the Apostles.” Now it is observable, that in this second part, in which he gives a particular account of what the apostles did and suffered at Jerusalem upon their first entering upon their commission, and also of what St. Paul did after he was consecrated to the apostleship until his journey to Rome, we find not only no opposition to Christianity from the Pharisees, but several signal occasions in which they assisted its first teachers, when the Christian church was in its infant state. The true, zealous, and hearty persecutors of Christianity at that time were the Sadducees, whom we may truly call the freethinkers among the Jews. They believed neither resurrection, nor angel, nor spirit, i. e. in plain English, they were deists at least, if not atheists. They could outwardly comply with, and conform to, the establishment in church and state, and they pretended forsooth to belong only to a particular sect; and because there was nothing in the law of Moses which in so many words asserted a resurrection, they appeared to adhere to that in a particular manner beyond any other part of the Old Testament. These men therefore justly dreaded the spreading of Christianity after the ascension of our Lord, because it was wholly founded upon his resurrection.

‘ Accordingly, therefore, when Peter and John had cured the lame man at the Beautiful Gate of the Temple, and had thereby raised a wonderful expectation of themselves among the people, the priests and Sadducees (Acts iv.) clapped them up, and sent them away for the first time with a severe reprimand. Quickly after, when the deaths of Ananias and Sapphira, and the many miracles wrought after those severe instances of the apostolical power, had alarmed the priests, who looked upon the temple-worship, and consequently their bread, to be struck at; these priests, and all they that were with them, who were of the sect of the Sadducees, imprisoned the apostles, intending to examine them in the great council the next day. Where, when the council met, and the priests and Sadducees proposed to proceed with great rigour against them, we find that Gamaliel, a very eminent Pharisee, St. Paul’s master, a man of great authority among the people, many of whose determinations we have still preserved in the body of the Jewish traditions, commonly called the Talmud, opposed their heat, and told them, for aught they knew, the apostles might be actuated by the Spirit of God, and that in such a case it would be in vain to oppose them, since, if they did so, they would only fight against God, whom they could not overcome. Gamaliel was so considerable a man among his own sect, that we may reasonably believe he spoke the sense of his party as well as his own. St. Stephen’s martyrdom came on presently after, in which we do not find the Pharisees, as such, had any hand; it is probable that he was prosecuted by those who had before imprisoned Peter and John. One novice indeed of that sect was so zealous, that he kept the clothes of those that stoned him. This novice, whose zeal went beyond all bounds, was the great St. Paul, who was peculiarly honoured with a call from heaven

by which he was converted, and he was afterward, by God himself, appointed to be the apostle of the Gentiles. Besides him, and him too reclaimed in so glorious a manner, we find no one Pharisee either named or hinted at by St. Luke, as an opposer of Christianity in these earliest days. What others might do we know not. But we find the Sadducees pursuing St. Paul even to death at his coming to Jerusalem, in the 21st of the Acts. He then, upon all occasions, owned himself to be a Pharisee. In the 22d chapter he told the people, that he had been bred up at the feet of Gamaliel after the strictest manner, in the law of his fathers. In the 23d chapter he told the council, that he was a Pharisee, the son of a Pharisee, and that he was accused for asserting the hope and resurrection of the dead, which was their darling doctrine. Hereupon the Pharisees stood by him, though they did not own our Saviour to be the Messiah, yet they would not deny but some angel or spirit might have spoken to him, and then, if they opposed him, they should fight against God. This was the very argument Gamaliel had used before. The resurrection of our Lord, which they saw so strenuously asserted by the apostles, whose miracles they also saw and owned (Acts iv. 16), seems to have struck them, and many of them were converted (Acts xv. 5) even without a miracle, and the rest stood still and made no opposition.

‘ We see here what the part was which the Pharisees acted in this important conjuncture. Of the Sadducees we meet not with one in the whole apostolic history that was converted. We hear of no miracles wrought to convince any of them, though there was an eminent one wrought to reclaim a Pharisee. St. Paul we see, after his conversion, always gloried in his having been bred a Pharisee. He did so to the people of Jerusalem, to the great council,

to King Agrippa, and to the Philippians. So that from hence we may justly infer, that it was not their institution, which was in itself laudable, which our blessed Saviour found fault with, but it was their hypocrisy, their covetousness, their oppression, their overvaluing themselves upon their zeal for the ceremonial law, and their adding to that yoke by their traditions, all which were not properly essentials of their institution, that our Lord blamed.

‘ But I must not run on. What I would observe, Sir, is, that atheism is more dreadful, and would be more grievous to human society, if it were invested with sufficient power, than religion under any shape, where its professors do at the bottom believe what they profess. I despair not of a Papist’s conversion, though I would not willingly lie at a zealot Papist’s mercy (and no Protestant would, if he knew what Popery is), though he truly believes in our Saviour. But the freethinker, who scarcely believes there is a God, and certainly disbelieves revelation, is a very terrible animal. He will talk of natural rights, and the just freedoms of mankind, no longer than until he himself gets into power; and by the instance before us, we have small grounds to hope for his salvation, or that God will ever vouchsafe him sufficient grace to reclaim him from errors, which have been so immediately levelled against himself.

‘ If these notions be true, as I verily believe they are, I thought they might be worth publishing at this time, for which reason they are sent in this manner to you by, Sir, your most humble servant,

WILLIAM WOTTON.’

## Nº 94. MONDAY, JUNE 29, 1713.

Ingenium, sibi quod vacuas desumpsit Athenas,  
 Et studiis annos septem dedit, insenuitque  
 Libris et curis, statuâ taciturnius exit  
 Plerumque, et risu populum quatit—— Hor. 2 Ep. ii. 81.

## IMITATED.

The man who, stretch'd in Isis' calm retreat,  
 To books and study gives seven years complete,  
 See! strow'd with learned dust, his night-cap on,  
 He walks, an object new beneath the sun!  
 The boys flock round him, and the people stare;  
 So stiff, so mute! some statue, you would swear,  
 Stept from its pedestal to take the air!—POPE.

SINCE our success in worldly matters may be said to depend upon our education, it will be very much to the purpose to inquire, if the foundations of our fortune could not be laid deeper and surer than they are. The education of youth falls of necessity under the direction of those, who, through fondness to us and our abilities, as well as to their own unwarrantable conjectures, are very likely to be deceived; and the misery of it is, that the poor creatures, who are the sufferers upon wrong advances, seldom find out the errors, until they become irretrievable. As the greater number of all degrees and conditions have their education at the universities, the errors which I conceive to be in those places fall most naturally under the following observations. The first mismanagement in these public nurseries, is the calling together a number of pupils, of howsoever different ages, views, and capacities, to the same lectures. Surely there can be no reason to think, that a delicate tender babe, just weaned from the bosom of his mother, indulged in all the impertinences of his heart's de-

sire, should be equally capable of receiving a lecture of philosophy, with a hardy ruffian of full age, who has been occasionally scourged through some of the great schools, groaned under constant rebuke and chastisement, and maintained a ten years' war with literature, under very strict and rugged discipline.

I know the reader has pleased himself with an answer to this already, viz. That an attention to the particular abilities and designs of the pupil cannot be expected from the trifling salary paid upon such account. The price indeed which is thought a sufficient reward for any advantages a youth can receive from a man of learning, is an abominable consideration; the enlarging which would not only increase the care of tutors, but would be a very great encouragement to such as designed to take this province upon them, to furnish themselves with a more general and extensive knowledge. As the case now stands, those of the first quality pay their tutors but little above half so much as they do their footmen: what morality, what history, what taste of the modern languages, what, lastly, that can make a man happy or great, may not be expected in return for such an immense treasure? It is monstrous, indeed, that the men of the best estates and families, are more solicitous about the tutelage of a favourite dog or horse, than of their heirs male. The next evil is the pedantical veneration that is maintained at the university for the Greek and Latin, which puts the youth upon such exercises as many of them are incapable of performing, with any tolerable success. Upon this emergency they are succoured by the allowed wits of their respective colleges, who are always ready to befriend them with two or three hundred Latin or Greek words thrown together, with a very small proportion of sense.

But the most established error of our university



education, is the general neglect of all the little qualifications and accomplishments which make up the character of a well-bred man, and the general attention to what is called deep-learning. But as there are very few blessed with a genius, that shall force success by the strength of itself alone, and few occasions of life that require the aid of such genius; the vast majority of the unblessed souls ought to store themselves with such acquisitions, in which every man has capacity to make a considerable progress, and from which every common occasion of life may reap great advantage. The persons that may be useful to us in the making our fortunes, are such as are already happy in their own; I may proceed to say, that the men of figure and family are more superficial in their education, than those of a less degree, and, of course, are ready to encourage and protect that qualification in another, which they themselves are masters of. For their own application implies the pursuit of something commendable; and when they see their own characters proposed as imitable, they must be won by such an irresistible flattery. But those of the university, who are to make their fortunes by a ready insinuation into the favour of their superiors, condemn this necessary foppery so far, as not to be able to speak common sense to them without hesitation, perplexity, and confusion. For want of care in acquiring less accomplishments which adorn ordinary life, he that is so unhappy as to be born poor, is condemned to a method that will very probably keep him so.

I hope all the learned will forgive me what is said purely for their service, and tends to no other injury against them, than admonishing them not to overlook such little qualifications, as they every day see defeat their greater excellences in the pursuit both of reputation and fortune.

If the youth of the university were to be advanced according to their sufficiency in the severe progress of learning; or ‘riches could be secured to men of understanding, and favour to men of skill;’ then indeed all studies were solemnly to be defied, that did not seriously pursue the main end; but since our merit is to be tried by the unskilful many, we must gratify the sense of the injudicious majority, and satisfy ourselves that the shame of a trivial qualification sticks only upon him that prefers it to one more substantial. The more accomplishments a man is master of, the better is he prepared for a more extended acquaintance, and upon these considerations, without doubt, the author of the Italian book called *Il Cortegiano*, or *The Courtier*\*, makes throwing the bar, vaulting the horse, nay even wrestling, with several other as low qualifications, necessary for the man whom he figures for a perfect courtier; for this reason, no doubt, because his end being to find grace in the eyes of men of all degrees, the means to pursue this end, was the furnishing him with such real and seeming excellences as each degree had its particular taste of. But those of the university, instead of employing their leisure hours in the pursuit of such acquisitions as would shorten their way to better fortune, enjoy those moments at certain houses in the town, or repair to others at very pretty distances out of it, where ‘they drink and forget their poverty, and remember their misery no more.’ Persons of this indigent education are apt to pass upon themselves and others for modest, especially in the point of behaviour; though it is easy to prove, that this mistaken modesty not only arises from ignorance, but begets the appearance of its op-

\* Written by Conte Baldassar Castiglione, and published in Italian and English, with a life of the author, by A. P. Castiglione; of the same family. 4to. Lond. 1727.

posite, pride. For he that is conscious of his own insufficiency to address his superiors without appearing ridiculous, is by that betrayed into the same neglect and indifference towards them, which may bear the construction of pride. From this habit they begin to argue against the base submissive application from men of letters to men of fortune, and be grieved when they see, as Ben Jonson says,

——— Thé learned pate  
Duck to the golden fool———

though these are points of necessity and convenience, and to be esteemed submissions rather to the occasion than to the person. It was a fine answer of Diogenes, who being asked in mockery, why philosophers were the followers of rich men, and not rich men of philosophers, replied, 'Because the one knew what they had need of, and the other did not.' It certainly must be difficult to prove, that a man of business, or a profession, ought not to be what we call a gentleman, but yet very few of them are so. Upon this account they have little conversation with those who might do them most service, but upon such occasions only as application is made to them in their particular calling; and for any thing they can do or say in such matters have their reward, and therefore rather receive than confer an obligation: whereas he that adds his being agreeable to his being serviceable, is constantly in a capacity of obliging others. The character of a beau is, I think, what the men that pretend to learning please themselves in ridiculing; and yet if we compare these persons as we see them in public, we shall find that the lettered coxcombs without good-breeding, give more just occasion to raillery, than the unlettered coxcombs with it: as our behaviour falls within the judgment of more persons than our conversation, and a failure in it is therefore more visible. What

pleasant victories over the loud, the saucy, and the illiterate, would attend the men of learning and breeding; which qualifications, could we but join them, would beget such a confidence, as, arising from good sense and good-nature, would never let us oppress others, or desert ourselves. In short, whether a man intends a life of business or pleasure, it is impossible to pursue either in an elegant manner, without the help of good breeding. I shall conclude with the face at least of a regular discourse; and say, if it is our behaviour and address upon all occasions that prejudice people in our favour, or to our disadvantage, and the more substantial parts, as our learning and industry, cannot possibly appear but to few, it is not justifiable to spend so much time in that which so very few are judges of, and utterly neglect that which falls within the censure of so many.



N° 95. TUESDAY, JUNE 30, 1713



—Aliena negotia centum— Hor. 2 Sat. vi. 33.

A crowd of petitioners.—CREECH.

I FIND business increase upon me very much, as will appear by the following letters.

‘SIR,

Oxford, June 24, 1713.

‘This day Mr. Oliver Purville, gentleman, property-man to the Theatre-royal in the room of Mr. William Peer, deceased, arrived here in widow Bartlett’s wagon. He is an humble member of the Little Club, and a passionate man, which makes him tell the disasters which he met with on his road hither, a little

too incoherently to be rightly understood. By what I can gather from him, it seems that within three miles of this side Wickham, the party was set upon by highwaymen. Mr. Purville was supercargo to the great hamper in which were the following goods. The chains of Jaffier and Pierre; the crowns and sceptres of the posterity of Banquo; the bull, bear, and horse of Captain Otter; bones, skulls, pickaxes, a bottle of brandy, and five muskets; fourscore pieces of stock-gold, and thirty pieces of tin-silver hid in a green purse within a skull. These the robbers, by being put up safe, supposed to be true, and rid off with, not forgetting to take Mr. Purville's own current coin. They broke the armour of Giacomo, which was cased up in the same hamper, and one of them put on the said Giacomo's mask to escape. They also did several extravagances with no other purpose but to do mischief; they broke a mace for the Lord Mayor of London. They also destroyed the world, the sun and moon, which lay loose in the waggon. Mrs. Bartlett is frightened out of her wits, for Purville says he has her servant's receipt for the world, and expects she shall make it good. Purville is resolved to take no lodgings in town, but makes behind the scenes a bed-chamber of the hamper. His bed is that on which Desdemona is to die, and he uses the sheet in which Mr. Johnson is tied up in a comedy, for his own bed of nights. It is to be hoped the great ones will consider Mr. Purville's loss. One of the robbers has sent, by a country fellow, the stock-gold, and had the impudence to write the following letter to Mr. Purville.

‘SIR,

“If you had been an honest man, you would not have put bad money upon men who venture their lives for it. But we shall see you when you come back.

PHILIP SCOWRER.”

‘There are many things in this matter which employ the ablest men here, as, whether an action will lie for the world among people who make the most of words? or whether it be advisable to call that round ball the world, and if we do not call it so, whether we can have any remedy? The ablest lawyer here says there is no help; for if you call it the world, it will be answered, how could the world be in one shire, to wit, that of Buckingham; for the county must be named, and if you do not name it, we shall certainly be nonsuited. I do not know whether I make myself understood; but you understand me right when you believe I am

Your most humble servant, and faithful corespondent,  
THE PROMPTER.’

‘HONOURED SIR,

‘Your character of Guardian makes it not only necessary, but becoming, to have several employed under you. And being myself ambitious of your service, I am now your humble petitioner to be admitted into a place I do not find yet disposed of—I mean that of your lion-catcher. It was, Sir, for want of such commission from your honour, that very many lions have lately escaped. However, I made bold to distinguish a couple. One I found in a coffee-house—He was of the larger sort, looked fierce, and roared loud. I considered wherein he was dangerous; and accordingly expressed my displeasure against him, in such a manner upon his chaps, that now he is not able to shew his teeth. The other was a small lion, who was slipping by me as I stood at the corner of an alley—I smelt the creature presently, and caught at him, but he got off with the loss of a lock of hair only, which proved of a dark colour. This and the teeth above-mentioned I have by me, and design them both for a present to Button’s coffee-house.

Besides this way of dealing with them, I have invented many curious traps, snares, and artificial baits, which, it is humbly conceived, cannot fail of clearing the kingdom of the whole species in a short time.

This is humbly submitted to your honour's consideration; and I am ready to appear before your honour, to answer to such questions as you, in your great wisdom, shall think meet to ask, whenever you please to command,

Your honour's most obedient, humble servant,  
HERCULES CRABTREE.'

Midsummer day.

'N. B. I have an excellent nose.'

'Tom's Coffee-house, in Cornhill, June 19, 1713.

'SIR,

'Reading in your yesterday's paper a letter from Daniel Button, in recommendation of his coffee-house for polite conversation and freedom from the argument by the Button, I make bold to send you this to assure you, that at this place there is as yet kept up as good a decorum in the debates of politics, tradé, stocks, &c. as at Will's, or at any other coffee-house at your end of the town. In order therefore to preserve this house from the arbitrary way of forcing an assent, by seizing on the collar, neckcloth, or any other part of the body or dress, it would be of signal service if you would be pleased to intimate, that we, who frequent this place after Exchange-time, shall have the honour of seeing you here sometimes; for that would be a sufficient guard to us from all such petty practices, and also be a means of enabling the honest man, who keeps the house, to continue to serve us with the best bohea and green tea, and coffee, and will in a particular manner oblige,

Sir, your humble servant, JAMES DIAPER.

'P. S. The room above stairs is the handsomest

in this part of the town, furnished with large pier-glasses for persons to view themselves in, who have no business with any body else, and every way fit for the reception of fine gentlemen.'

'SIR,

'I am a very great scholar, wear a fair wig, and have an immense number of books curiously bound and gilt. I excel in a singularity of diction and manners, and visit persons of the first quality. In fine, I have by me a great quantity of cockle-shells, which, however, does not defend me from the insults of another learned man, who neglects me in a most insupportable manner: for I have it from persons of undoubted veracity, that he presumed once to pass by my door without waiting upon me. Whether this be consistent with the respect which we learned men ought to have for each other, I leave to your judgment, and am, Sir, your affectionate friend,

PHILAUTUS.'

'FRIEND NESTOR,

Oxford, June 18, 1713.

'I had always a great value for thee, and have so still: but I must tell thee, that thou strangely affectest to be sage and solid: now pr'ythee let me observe to thee, that though it be common enough for people as they grow older to grow graver, yet it is not so common to become wiser. Verily, to me thou seemest to keep strange company, and with a positive sufficiency incident to old age, to follow too much thine own inventions. Thou dependest too much likewise upon thy correspondence here, and art apt to take people's words without consideration. But my present business with thee is to expostulate with thee about a late paper, occasioned, as thou sayest, by Jack Lizard's information (my very good friend), that we are to have a Public Act.



‘ Now, I say, in that paper, there is nothing contended for which any man of common sense will deny; all that is there said, is, that no man or woman’s reputation ought to be blasted, *i. e.* nobody ought to have an ill character, who does not deserve it. Very true; but here’s this false consequence insinuated, that therefore nobody ought to hear of their faults; or in other words, let any body do as much ill as he pleases, he ought not to be told of it. Art thou a patriot, Mr. Ironside, and wilt thou affirm, that arbitrary proceedings and oppressions ought to be concealed, or justified? Art thou a gentleman, and wouldst thou have base, sordid, ignoble tricks connived at, or tolerated? Art thou a scholar, and wouldst thou have learning and good-manners discouraged? Wouldst thou have cringing servility, parasitical shuffling, fawning, and dishonest compliances, made the road to success? Art thou a Christian, and wouldst thou have all villanies within the law practised with impunity? Should they not be told of it? It is certain, there are many things which though there are no laws against them, yet ought not to be done; and in such cases there is no argument so likely to hinder their being done, as the fear of public shame for doing them. The two great reasons against an Act are always, the saving of money, and hiding of roguery.

[Here many things are omitted, which will be in the speech of the Terræ-filius.]

‘ And now, dear Old Iron, I am glad to hear that at these years thou hast gallantry enough left to have thoughts of setting up for a knight-errant, a tamer of monsters, and a defender of distressed damsels.

‘ Adieu, old fellow, and let me give thee this advice at parting; E’en get thyself case-hardened\*;

\* A conceit on Steele’s name; case-hardening of iron is a superficial conversion of that metal into steel.

for though the very best steel may snap, yet old iron, you know, will rust.

UMBRA,

‘ Be just, and publish this.’

‘ MR. IRONSIDE,

Oxford, Sat. 27, 1713.

‘ This day arrived the vanguard of the theatrical army. Your friend, Mr. George Powel, commanded the artillery both celestial and terrestrial. The magazines of snow, lightning and thunder, are safely laid up. We have had no disaster on the way, but that of breaking Cupid’s bow by a jolt of the waggon : but they tell us they make them very well in Oxford. We all went in a body, and were shewn your chambers in Lincoln-college. The Terræ-filius expects you down, and we of the theatre design to bring you into town with all our guards. Those of Alexander the Great, Julius Cæsar, and the faithful retinue of Cato, shall meet you at Shotover. The ghost of Hamlet, and the statue which supped with Don John, both say, that though it be at noon-day, they will attend your entry. Every body expects you with great impatience. We shall be in very good order when all are come down. We have sent to town for a brick-wall which we forgot. The sea is to come by water. Your most humble servant,

And faithful correspondent,

THE PROMPTER.’

N° 96. WEDNESDAY, JULY 1, 1713.

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Cuncti adsint, meritæque expectent præmia palmæ.

VIRG. *Æn.* v. 70.

Let all be present at the games prepar'd ;  
And joyful victors wait the just reward.—DRYDEN.

THERE is no maxim in politics more indisputable, than that a nation should have many honours in reserve for those who do national services. This raises emulation, cherishes public merit, and inspires every one with an ambition which promotes the good of his country. The less expensive these honours are to the public, the more still do they turn to its advantage.

Thè Romans abounded with these little honorary rewards, that without conferring wealth or riches, gave only place and distinction to the person who received them. An oaken garland to be worn on festivals and public ceremonies, was the glorious recompense of one who had covered a citizen in battle. A soldier would not only venture his life for a mural crown, but think the most hazardous enterprise sufficiently repaid by so noble a donation.

But among all honorary rewards which are neither dangerous nor detrimental to the donor, I remember none so remarkable as the titles which are bestowed by the Emperor of China. These are never given to any subject, says Monsieur le Comte, until the subject is dead. If he has pleased his emperor to the last, he is called, in all public memorials, by the title which the emperor confers on him after his death, and his children take their ranks accordingly. This keeps the ambitious subject in a

perpetual dependance, making him always vigilant and active, and in every thing conformable to the will of his sovereign.

There are no honorary rewards among us, which are more esteemed by the person who receives them, and are cheaper to the prince, than the giving of medals. But there is something in the modern manner of celebrating a great action in medals, which makes such a reward much less valuable than it was among the Romans. There is generally but one coin stamped on the occasion, which is made a present to the person who is celebrated on it. By this means his whole fame is in his own custody. The applause that is bestowed upon him is too much limited and confined. He is in possession of an honour which the world perhaps knows nothing of. He may be a great man in his own family; his wife and children may see the monument of an exploit, which the public in a little time is a stranger to. The Romans took a quite different method in this particular. Their medals were their current money. When an action deserved to be recorded in coin, it was stamped, perhaps, upon a hundred thousand pieces of money like our shillings, or halfpence, which were issued out of the mint, and became current. This method published every noble action to advantage, and in a short space of time spread through the whole Roman empire. The Romans were so careful to preserve the memory of great events upon their coins, that when any particular piece of money grew very scarce, it was often re-coined by a succeeding emperor, many years after the death of the emperor to whose honour it was first struck.

A friend\* of mine drew up a project of this kind during the late ministry, which would then have

\* Dr. Swift.

been put in execution had it not been too busy a time for thoughts of that nature. As this project has been very much talked of by the gentleman above-mentioned to men of the greatest genius as well as quality, I am informed there is now a design on foot for executing the proposal which was then made, and that we shall have several farthings and halfpence charged on the reverse with many of the glorious particulars of her Majesty's reign. This is one of those arts of peace which may very well deserve to be cultivated, and which may be of great use to posterity.

As I have in my possession the copy of the paper above-mentioned, which was delivered to the late lord-treasurer, I shall here give the public a sight of it. For I do not question but that the curious part of my readers will be very much pleased to see so much matter, and so many useful hints upon this subject, laid together in so clear and concise a manner.

The English have not been so careful as other polite nations to preserve the memory of their great actions and events on medals. Their subjects are few, their mottos and devices mean, and the coins themselves not numerous enough to spread among the people, or descend to posterity.

The French have outdone us in these particulars, and by the establishment of a society for the invention of proper inscriptions and designs, have the whole history of their present king in a regular series of medals.

They have failed, as well as the English, in coining so small a number of each kind, and those of such costly metals, that each species may be lost in a few ages, and is at present no where to be met with but in the cabinets of the curious.

The ancient Romans took the only effectual method to disperse and preserve their medals, by making them their current money.

Every thing glorious or useful, as well in peace as war, gave occasion to a different coin. Not only an expedition, victory, or triumph, but the exercise of a solemn devotion, the remission of a duty or tax, a new temple, sea-port, or highway, were transmitted to posterity after this manner.

The greatest variety of devices are on their copper-money, which have most of the designs that are to be met with on the gold and silver, and several peculiar to that metal only. By this means they were dispersed into the remotest corners of the empire, came into the possession of the poor as well as rich, and were in no danger of perishing in the hands of those that might have melted down coins of a more valuable metal.

Add to all this, that the designs were invented by men of genius, and executed by a decree of senate.

It is therefore proposed,

I. That the English farthings and halfpence be recoined upon the union of the two nations.

II. That they bear the devices and inscriptions alluding to all the most remarkable parts of her Majesty's reign.

III. That there be a society established for the finding out of proper subjects, inscriptions, and devices.

IV. That no subject, inscription, or device, be stamped without the approbation of this society, nor, if it be thought proper, without the authority of privy-council.

By this means, medals, that are at present only a dead treasure, or mere curiosities, will be of use in the ordinary commerce of life, and at the same time perpetuate the glories of her Majesty's reign, reward

the labours of her greatest subjects, keep alive in the people a gratitude for public services, and excite the emulation of posterity. To these generous purposes nothing can so much contribute as medals of this kind, which are of undoubted authority, of necessary use and observation, not perishable by time, nor confined to any certain place; properties not be found in books, statues, pictures, buildings, or any other monuments of illustrious actions. ☞

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N<sup>o</sup> 97. THURSDAY, JULY 2, 1713.

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—Furor est post omnia perdere naulum.—JUV. Sat. viii. 97.

'Tis mad to lavish what their rapine left.—STEPNEY.

' SIR,

' I WAS left a thousand pounds by an uncle, and being a man to my thinking very likely to get a rich widow, I laid aside all thoughts of making my fortune any other way, and without loss of time made my application to one who had buried her husband about a week before. By the help of some of her she-friends, who were my relations, I got into her company when she would see no man besides myself and her lawyer, who is a little, rivelled, spindle-shanked gentleman, and married to boot, so that I had no reason to fear him. Upon my first seeing her, she said in conversation within my hearing, that she thought a pale complexion the most agreeable either in man or woman. Now you must know, Sir, my face is as white as chalk. This gave me some encouragement: so that to mend the matter I bought a fine flaxen long wig that cost me thirty guineas, and found

an opportunity of seeing her in it the next day. She then let drop some expressions about an agate snuff-box. I immediately took the hint, and bought one, being unwilling to omit any thing that might make me desirable in her eyes. I was betrayed after the same manner into a brocade waistcoat, a sword-knot, a pair of silver fringed gloves, and a diamond ring. But whether out of fickleness or a design upon me, I cannot tell; but I found by her discourse that what she liked one day, she disliked another; so that in six months' space I was forced to equip myself above a dozen times. As I told you before, I took her hints at a distance, for I could never find an opportunity of talking with her directly to the point. All this time, however, I was allowed the utmost familiarities with her lap-dog, and have played with it above an hour together, without receiving the least reprimand, and had many other marks of favour shewn me, which I thought amounted to a promise. If she chanced to drop her fan, she received it from my hands with great civility. If she wanted any thing, I reached it for her. I have filled her teapot above a hundred times, and have afterward received a dish of it from her own hands. Now, Sir, do you judge, if after such encouragements, she was not obliged to marry me. I forgot to tell you that I kept a chair by the week, on purpose to carry me thither and back again. Not to trouble you with a long letter, in the space of about a twelvemonth I have run out of my whole thousand pounds upon her, having laid out the last fifty in a new suit of clothes, in which I was resolved to receive a final answer, which amounted to this, "that she was engaged to another; that she never dreamt I had any such thing in my head as marriage; and that she thought I had frequented her house only because I loved to be in company with my relations." This, you know, Sir, is using a



man like a fool, and so I told her ; but the worst of it is, that I have spent my fortune to no purpose. All therefore that I desire of you is, to tell me whether upon exhibiting the several particulars which I have related to you, I may not sue her for damages in a court of justice. Your advice in this particular will very much oblige

Your most humble admirer,  
SIMON SOFTLY.'

Before I answer Mr. Softly's request, I find myself under a necessity of discussing two nice points. First of all, What it is, in cases of this nature, that amounts to an encouragement? Secondly, What it is that amounts to a promise? Each of which subjects requires more time to examine than I am present master of. Besides, I would have my friend Simon consider, whether he has any counsel that will undertake his cause *in forma pauperis*, he having unluckily disabled himself, by his account of the matter, from prosecuting his suit any other way.

In answer however to Mr. Softly's request, I shall acquaint him with a method made use of by a young fellow in King Charles the Second's reign, whom I shall here call Silvio, who had long made love with much artifice and intrigue, to a rich widow, whose true name I shall conceal under that of Zelinda. Silvio, who was much more smitten with her fortune than her person, finding a twelvemonth's application unsuccessful, was resolved to make a saving bargain of it; and since he could not get the widow's estate into his possession, to recover at least what he had laid out of his own in the pursuit of it.

In order to this he presented her with a bill of costs, having particularized in it the several expenses he had been at in his long perplexed amour. Zelinda was so pleased with the humour of the fellow,

and his frank way of dealing, that upon the perusal of the bill, she sent him a purse of fifteen hundred guineas, by the right application of which, the lover in less than a year, got a woman of a greater fortune than her he had missed. The several articles in the bill of costs I pretty well remember, though I have forgotten the particular sum charged to each article.

Laid out in supernumerary full-bottom wigs.

Fiddles for a serenade, with a speaking trumpet.

Gilt paper in letters, and billet-doux, with perfumed wax.

A ream of sonnets and love verses, purchased at different times of Mr. Triplet at a crown a sheet.

To Zelinda two sticks of May-cherries.

Last summer at several times, a bushel of peaches.

Three porters whom I planted about her to watch her motions.

The first who stood sentry near her door.

The second who had his stand at the stables where her coach was put up.

The third who kept watch at the corner of the street where Ned Courtall lives, who has since married her.

Two additional porters planted over her during the whole month of May.

Five conjurors kept in pay all last winter.

Spy-money to John Trott her footman, and Mrs. Sarah Wheedle her companion.

A new Conningsmark blade to fight Ned Courtall.

To Zelinda's woman (Mrs. Abigail) an Indian fan, a dozen pair of white kid gloves, a piece of Flanders lace, and fifteen guineas in dry money.

Secret service money to Betty at the ring.

Ditto to Mrs. Tape the mantua-maker.

Loss of time.



N<sup>o</sup> 98. FRIDAY, JULY 3, 1713.

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In sese redit.——VING. Georg. iv. 444.

He resumes himself.

THE first who undertook to instruct the world in single papers was Isaac Bickerstaff of famous memory : a man nearly related to the family of the Ironsides. We have often smoked a pipe together ; for I was so much in his books\*, that at his decease he left me a silver standish, a pair of spectacles, and the lamp by which he used to write his lucubrations.

The venerable Isaac was succeeded by a gentleman of the same family, very memorable for the shortness of his face and of his speeches. This ingenious author published his thoughts, and held his tongue with great applause, for two years together.

I, Nestor Ironside, have now for some time undertaken to fill the place of these my two renowned kinsmen and predecessors. For it is observed of every branch of our family, that we have all of us a wonderful inclination to give good advice, though it is remarked of some of us, that we are apt on this occasion, rather to give than take†.

However it be, I cannot but observe with some secret pride, that this way of writing diurnal papers has not succeeded for any space of time in the hands of any persons who are not of our line. I believe I speak within compass, when I affirm that above a hundred different authors have endeavoured after our family way of writing, some of which have been writers in other kinds of the greatest eminence in the

\* Books, i. e. good graces.

† An allusion to Steele.

kingdom ; but I do not know how it has happened, they have none of them hit upon the art. Their projects have always dropped after a few unsuccessful essays. It puts me in mind of a story which was lately told me of a pleasant friend of mine, who has a very fine hand on the violin. His maid-servant seeing his instrument lying upon the table, and being sensible there was music in it, if she knew how to fetch it out, drew the bow over every part of the strings, and at last told her master she had tried the fiddle all over, but could not for her heart find whereabout the tune lay.

But though the whole burden of such a paper is only fit to rest on the shoulders of a Bickerstaff or an Ironside, there are several who can acquit themselves of a single day's labour in it with suitable abilities. These are gentlemen whom I have often invited to this trial of wit, and who have several of them acquitted themselves to my private emolument, as well as to their own reputation. My paper among the republic of letters is the Ulysses's bow, in which every man of wit or learning may try his strength. One who does not care to write a book without being sure of his abilities, may see by this means if his parts and talents are to the public taste.

This I take to be of great advantage to men of the best sense, who are always diffident of their private judgment, until it receives a sanction from the public. '*Provoco ad Populum*,' 'I appeal to the people,' was the usual saying of a very excellent dramatic poet, when he had any dispute with particular persons about the justness and regularity of his productions. It is but a melancholy comfort for an author to be satisfied that he has written up to the rules of art, when he finds he has no admirers in the world besides himself. Common modesty should, on this occasion, make a man suspect his own judgment, and

that he misapplies the rules of his art, when he finds himself singular in the applause which he bestows upon his own writings.

The public is always even with an author who has not a just deference for them. The contempt is reciprocal. 'I laugh at every one,' said an old cynic, 'who laughs at me.' 'Do you so?' replied the philosopher; 'then, let me tell you, you live the merriest life of any man in Athens.'

It is not therefore the least use of this my paper, that it gives a timorous writer, and such is every good one, an opportunity of putting his abilities to the proof, and of sounding the public before he launches into it. For this reason I look upon my paper as a kind of nursery for authors, and question not but some who have made a good figure here, will hereafter flourish under their own names in more long and elaborate works.

After having thus far enlarged upon this particular, I have one favour to beg of the candid and courteous reader, that when he meets with any thing in this paper which may appear a little dull and heavy (though I hope this will not be often), he will believe it is the work of some other person, and not of Nestor Ironside.

I have, I know not how, been drawn into tattle of myself, *more majorem*, almost the length of a whole Guardian; I shall therefore fill up the remaining part of it with what still relates to my own person, and my correspondents. Now, I would have them all know, that on the twentieth instant it is my intention to erect a lion's head in imitation of those I have described in Venice, through which all the private intelligence of that commonwealth is said to pass. This head is to open a most wide and voracious mouth, which shall take in such letters and papers as are conveyed to me by my correspondents,

it being my resolution to have a particular regard to all such matters as come to my hands through the mouth of the lion. There will be under it a box, of which the key will be kept in my own custody, to receive such papers as are dropped into it. Whatever the lion swallows I shall digest for the use of the public. This head requires some time to finish, the workman being resolved to give it several masterly touches, and to represent it as ravenous as possible. It will be set up in Button's coffee-house in Covent-garden\*, who is directed to shew the way to the lion's head, and to instruct any young author how to convey his works into the mouth of it with safety and secrecy.

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N° 99. SATURDAY, JULY 4, 1713.

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Justum et tenacem propositi virum,  
 Non civium ardor prava jubentium,  
 Non vultus instantis tyranni,  
 Mente quatit solidâ ; neque auster,  
 Dux inquieti turbidus Adriæ,  
 Nec fulminantis magna Jovis manus :  
 Si fractus illabatur orbis,  
 Impavidum ferient ruinæ.—HOR. 3 Od. iii. 1.

\* The lion's head, formerly at Button's coffee-house, is still preserved at the Shakspeare tavern in Covent-garden. There is under it an inscription incorrectly formed from the two following detached lines of Martial :

Servantur magnis isti cervicibus ungues :  
 Non nisi dilectâ pascitur ille ferâ.

See the Gentleman's Magazine, vol. lvii. p. 311.

## PARAPHRASED.

The man resolv'd and steady to his trust,  
 Inflexible to ill, and obstinately just,  
 May the rude rabble's insolence despise,  
 Their senseless clamours, and tumultuous cries:  
 The tyrant's fierceness he beguiles,  
 And the stern brow, and the harsh voice defies,  
 And with superior greatness smiles.

Not the rough whirlwind, that deforms  
 Adria's black gulf, and vexes it with storms,  
 The stubborn virtues of his soul can move;  
 Not the red arm of angry Jove,  
 That flings the thunder from the sky,  
 And gives it rage to roar, and strength to fly.  
 Should the whole frame of nature round him break,  
 In ruin and confusion hurl'd,  
 He unconcern'd would hear the mighty crack,  
 And stand secure amidst the falling world.—ANON.

THERE is no virtue so truly great and godlike as justice. Most of the other virtues are the virtues of created beings, or accommodated to our nature as we are men. Justice is that which is practised by God himself, and to be practised in its perfection by none but him. Omniscience and omnipotence are requisite for the full exertion of it. The one to discover every degree of uprightness or iniquity in thoughts, words, and actions. The other, to measure out and impart suitable rewards and punishments.

As to be perfectly just is an attribute in the Divine Nature, to be so to the utmost of our abilities is the glory of a man. Such a one who has the public administration in his hands, acts like the representative of his Maker, in recompensing the virtuous, and punishing the offender. By the extirpating of a criminal he averts the judgments of heaven, when ready to fall upon an impious people; or as my friend Cato expresses it much better in a sentiment conformable to his character.

When by just vengeance impious mortals perish,  
The gods behold their punishment with pleasure,  
And lay th' uplifted thunderbolt aside.

When a nation once loses its regard to justice; when they do not look upon it as something venerable, holy, and inviolable; when any of them dare presume to lessen, affront, or terrify, those who have the distribution of it in their hands; when a judge is capable of being influenced by any thing but law, or a cause may be recommended by any thing that is foreign to its own merits, we may venture to pronounce that such a nation is hastening to its ruin.

For this reason the best law that has ever passed in our days, is that which continues our judges in their posts during their good behaviour, without leaving them to the mercy of such who in ill times might, by an undue influence over them, trouble and pervert the course of justice. I dare say the extraordinary person who is now posted in the chief station of the law\*, would have been the same had that act never passed; but it is a great satisfaction to all honest men, that while we see the greatest ornament of the profession in its highest post, we are sure he cannot hurt himself by that assiduous, regular, and impartial administration of justice, for which he is so universally celebrated by the whole kingdom. Such men are to be reckoned among the greatest national blessings, and should have that honour paid them whilst they are yet living, which will not fail to crown their memory when dead.

I always rejoice when I see a tribunal filled with a man of an upright and inflexible temper, who in the execution of his country's laws can overcome all private fear, resentment, solicitation, and even pity itself. Whatever passion enters into a sentence or

\* Sir Thomas Parker, l. c. j. of the Queen's bench, afterward Earl of Macclesfield and Lord Chancellor.



decision, so far will there be in it a tincture of injustice. In short, justice discards party, friendship, kindred, and is therefore always represented as blind, that we may suppose her thoughts are wholly intent on the equity of a cause, without being diverted or prejudiced by objects foreign to it.

I shall conclude this paper with a Persian story, which is very suitable to my present subject. It will not a little please the reader, if he has the same taste of it which I myself have.

As one of the sultans lay encamped on the plains of Avala, a certain great man of the army entered by force into a peasant's house, and finding his wife very handsome, turned the good man out of his dwelling, and went to bed to her. The peasant complained the next morning to the sultan, and desired redress; but was not able to point out the criminal. The emperor, who was very much incensed at the injury done to the poor man, told him that probably the offender might give his wife another visit, and if he did, commanded him immediately to repair to his tent and acquaint him with it. Accordingly, within two or three days the officer entered again the peasant's house, and turned the owner out of doors; who thereupon applied himself to the imperial tent, as he was ordered. The sultan went in person, with his guards, to the poor man's house, where he arrived about midnight. As the attendants carried each of them a flambeau in their hands, the sultan after having ordered all the lights to be put out, gave the word to enter the house, find out the criminal, and put him to death. This was immediately executed, and the corpse laid out upon the floor by the emperor's command. He then bid every one light his flambeau, and stand about the dead body. The sultan approaching it, looked about the face, and immediately fell upon his knees in prayer. Upon his rising up,

he ordered the peasant to set before him whatever food he had in the house. The peasant brought out a good deal of coarse fare, of which the emperor eat very heartily. The peasant seeing him in good humour, presumed to ask of him, why he had ordered the flambeaux to be put out before he had commanded the adulterer should be slain? Why upon their being lighted again, he looked upon the face of the dead body, and fell down in prayer? And why, after this, he had ordered meat to be set before him, of which he now ate so heartily? The sultan being willing to gratify the curiosity of his host, answered him in this manner: ‘Upon hearing the greatness of the offence which had been committed by one of the army, I had reason to think it might have been one of my own sons, for who else would have been so audacious and presuming! I gave orders therefore for the lights to be extinguished, that I might not be led astray, by partiality or compassion, from doing justice on the criminal. Upon the lighting the flambeaux a second time, I looked upon the face of the dead person, and to my unspeakable joy, found it was not my son. It was for this reason that I immediately fell upon my knees and gave thanks to God. As for my eating heartily of the food you have set before me, you will cease to wonder at it, when you know that the great anxiety of mind I have been in upon this occasion since the first complaints you brought me has hindered me eating any thing from that time until this very moment.’



## Nº 100. MONDAY, JULY 6, 1713.

Hoc vos præcipuè, niveæ, decet; hoc ubi vidi,  
 Oscula ferre humero, quâ patet, usque libet.  
 OVID. *Ars Amator.* iii. 309.

If snowy white your neck, you still should wear  
 That and the shoulder of the left arm, bare ;  
 Such sights ne'er fail to fire my am'rous heart,  
 And make me pant to kiss the naked part.—CONGREVE.

THERE is a certain female ornament by some called a tucker, and by others the neck-piece, being a slip of fine linen or muslin that used to run in a small kind of ruffle round the uppermost verge of the woman's stays, and by that means covered a great part of the shoulders and bosom. Having thus given a definition, or rather description of the tucker, I must take notice that our ladies have of late thrown aside this fig-leaf, and exposed in its primitive nakedness that gentle swelling of the breast which it was used to conceal. What their design by it is, they themselves best know.

I observed this as I was sitting the other day by a famous she-visitant at my Lady Lizard's, when accidentally as I was looking upon her face, letting my sight fall into her bosom, I was surprised with beauties which I never before discovered, and do not know where my eye would have run, if I had not immediately checked it. The lady herself could not forbear blushing, when she observed by my looks that she had made her neck too beautiful and glaring an object, even for a man of my character and gravity. I could scarce forbear making use of my hand to cover so unseemly a sight.

If we survey the pictures of our great grandmothers

in Queen Elizabeth's time, we see them clothed down to the very wrists, and up to the very chin. The hands and face were the only samples they gave of their beautiful persons. The following age of females made larger discoveries of their complexion. They first of all tucked up their garments to the elbow, and notwithstanding the tenderness of their sex, were content, for the information of mankind, to expose their arms to the coldness of the air, and injuries of the weather. This artifice hath succeeded to their wishes; and betrayed many to their arms, who might have escaped them had they been still concealed.

About the same time the ladies considering that the neck was a very modest part in a human body, they freed it from those yokes, I mean those monstrous linen ruffs, in which the simplicity of their grandmothers had enclosed it. In proportion as the age refined, the dress still sunk lower; so that when we now say a woman has a handsome neck, we reckon into it many of the adjacent parts. The disuse of the tucker has still enlarged it, insomuch that the neck of a fine woman at present takes in almost half the body.

Since the female neck thus grows upon us, and the ladies seem disposed to discover themselves to us more and more, I would fain have them tell us once for all, how far they intend to go, and whether they have yet determined among themselves where to make 'a stop.

For my own part, their necks, as they call them, are no more than busts of alabaster in my eye. I can look upon

The yielding marble of a snowy breast, with as much coldness as this line of Mr. Waller represents in the object itself. But my fair readers ought to consider that all their beholders are not Nestors. Every man is not sufficiently qualified with

age and philosophy, to be an indifferent spectator of such allurements. The eyes of young men are curious and penetrating, their imaginations are of a roving nature, and their passions under no discipline or restraint. I am in pain for a woman of rank, when I see her thus exposing herself to the regard of every impudent staring fellow. How can she expect that her quality can defend her, when she gives such provocation? I could not but observe last winter, that upon the disuse of the neck-piece (the ladies will pardon me, if it is not the fashionable term of art) the whole tribe of oglers gave their eyes a new determination, and stared the fair sex in the neck rather than in the face. To prevent these saucy familiar glances, I would entreat my gentle readers to sew on their tuckers again, to retrieve the modesty of their characters, and not to imitate the nakedness but the innocence of their mother Eve.

What most troubles and indeed surprises me in this particular, I have observed that the leaders in this fashion were most of them married women. What their design can be in making themselves bare I cannot possibly imagine. Nobody exposes wares that are appropriated. When the bird is taken, the snare ought to be removed. It was a remarkable circumstance in the institution of the severe Lycurgus : as that great lawgiver knew that the wealth and strength of a republic consisted in the multitude of citizens, he did all he could to encourage marriage. In order to it he prescribed a certain loose dress for the Spartan maids, in which there were several artificial rents and openings, that upon their putting themselves in motion, discovered several limbs of the body to the beholders. Such were the baits and temptations made use of, by that wise lawgiver, to incline the young men of his age to marriage. But when the maid was once sped, she was not suffered to tantalize the male part of

the commonwealth. Her garments were closed up, stitched together with the greatest care imaginable. The shape of her limbs and complexion of her body had gained their ends, and were ever after to be concealed from the notice of the public.

I shall conclude this discourse of the tucker with a moral which I have taught upon all occasions, and shall still continue to inculcate into my female readers; namely, that nothing bestows so much beauty on a woman as Modesty. This is a maxim laid down by Ovid himself, the greatest master in the art of love. He observes upon it, that Venus pleases most when she appears (*semi-redacta*) in a figure withdrawing herself from the eye of the beholder. It is very probable he had in his thoughts the statue which we see in the Venus de Medicis, where she is represented in such a shy retiring posture, and covers her bosom with one of her hands. In short, modesty gives the maid greater beauty than even the bloom of youth; it bestows on the wife the dignity of a matron, and reinstates the widow in her virginity. ☞

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N° 101. TUESDAY, JULY 7, 1713.

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Tros Tyriusque mihi nullo discrimine agetur.—VIRG. *Æn.* i. 578.

Trojan and Tyrian differ but in name,  
Both to my favour have an equal claim.

THIS being the great day of thanksgiving for the peace, I shall present my reader with a couple of letters that are the fruits of it. They are written by a gentleman who has taken this opportunity to see France, and has given his friends in England a general account of what he has there met with, in seve-

ral epistles. Those which follow were put into my hands with liberty to make them public, and I question not but my reader will think himself obliged to me for so doing.

‘ SIR,

‘ Since I had the happiness to see you last, I have encountered as many misfortunes as a knight errant. I had a fall into the water at Calais, and since that several bruises upon the land, lame post-horses by day, and hard beds at night, with many other dismal adventures,

*Quorum animus meminisse horret, luctuque refugit.*

*VIRG. ÆN. ii. 12.*

At which my memory with grief recoils.

‘ My arrival at Paris was at first no less uncomfortable, where I could not see a face nor hear a word that I ever met with before; so that my most agreeable companions have been statues and pictures, which are many of them very extraordinary; but what particularly recommends them to me is, that they do not speak French, and have a very good quality, rarely to be met with in this country, of not being too talkative.

‘ I am settled for some time at Paris. Since my being here I have made the tour of all the king’s palaces, which has been I think the pleasantest part of my life. I could not believe it was in the power of art, to furnish out such a multitude of noble scenes as I there met with, or that so many delightful prospects could lie within the compass of a man’s imagination. There is every thing done that can be expected from a prince who removes mountains, turns the course of rivers, raises woods in a day’s time, and plants a village or town on such a particular spot of ground only for the bettering of a view. One would wonder to see how many tricks he has made

the water play for his diversion. It turns itself into pyramids, triumphal arches, glass bottles, imitates a fire work, rises in a mist, or tells a story out of *Æsop*.

‘ I do not believe, as good a poet as you are, that you can make finer landscapes than those about the king’s houses, or with all your descriptions raise a more magnificent palace than Versailles. I am however so singular as to prefer Fontainebleau to all the rest. It is situated among rocks and woods, that give you a fine variety of savage prospects. The king has humoured the genius of the place, and only made use of so much art as is necessary to help and regulate nature, without reforming her too much. The cascades seem to break through the clefts and cracks of rocks that are covered over with moss, and look as if they were piled upon one another by accident. There is an artificial wildness in the meadows, walks, and canals; and the garden, instead of a wall, is fenced on the lower end by a natural mound of rock-work that strikes the eye very agreeably. For my part, I think there is something more charming in these rude heaps of stone than in so many statues, and would as soon see a river winding through woods and meadows, as when it is tossed up in so many whimsical figures at Versailles. To pass from works of nature to those of art. In my opinion, the pleasantest part of Versailles is the gallery. Every one sees on each side of it something that will be sure to please him. For one of them commands a view of the finest garden in the world, and the other is wainscotted with looking-glass.\* The history of the present king until the year 16... is painted on the roof by Le Brun, so that his majesty has actions

\* There are vast windows into the garden, and the same in looking-glass opposite to them, on the blank side, which produce a fine effect, for you see the garden on both sides of you as you walk along the gallery.



enough by him to furnish another gallery much longer than the present.

‘The painter has represented his most Christian Majesty under the figure of Jupiter, throwing thunderbolts all about the ceiling, and striking terror into the Danube, and Rhine, that lie astonished and blasted with lightning above the cornice.

‘But what makes all these shows the more agreeable, is the great kindness and affability that is shewn to strangers. If the French do not excel the English in all the arts of humanity, they do at least in the outward expressions of it. And upon this, as well as other accounts, though I believe the English are a much wiser nation, the French are undoubtedly much more happy. Their old men in particular are, I believe, the most agreeable in the world. An antediluvian could not have more life and briskness in him at threescore and ten: for that fire and levity which makes the young ones scarce conversible, when a little wasted and tempered by years, makes a very pleasant and gay old age. Besides, this national fault of being so very talkative looks natural and graceful in one that has gray hairs to countenance it. The mentioning this fault in the French must put me in mind to finish my letter, lest you think me already too much infected by their conversation; but I must desire you to consider, that travelling does in this respect lay a little claim to the privilege of old age. I am, Sir, &c.’

‘SIR,

Blois, May 15, N. S.

‘I cannot pretend to trouble you with any news from this place, where the only advantage I have, besides getting the language, is to see the manners and tempers of the people, which, I believe, may be better learnt here than in courts and greater cities, where artifice and disguise are more in fashion.

‘ I have already seen, as I informed you in my last, all the king’s palaces, and have now seen a great part of the country. I never thought there had been in the world such an excessive magnificence or poverty as I have met with in both together. One can scarce conceive the pomp that appears in every thing about the king; but at the same time it makes half his subjects go barefoot. The people are, however, the happiest in the world, and enjoy from the benefit of their climate, and natural constitution, such a perpetual gladness of heart and easiness of temper as even liberty and plenty cannot bestow on those of other nations. It is not in the power of want or slavery to make them miserable. There is nothing to be met with in the country, but mirth and poverty. Every one sings, laughs, and starves. Their conversation is generally agreeable; for if they have any wit or sense, they are sure to shew it. They never mend upon a second meeting, but use all the freedom and familiarity at first sight, that a long intimacy or abundance of wine can scarce draw from an Englishman. Their women are perfect mistresses in the art of shewing themselves to the best advantage. They are always gay and sprightly, and set off the worst faces in Europe with the best airs. Every one knows how to give herself as charming a look and posture as Sir Godfrey Kneller could draw her in. I cannot end my letter without observing, that from what I have already seen of the world, I cannot but set a particular mark of distinction upon those who abound most in the virtues of their nation, and least with its imperfections. When therefore I see the good sense of an Englishman in its highest perfection without any mixture of the spleen, I hope you will excuse me, if I admire the character, and am ambitious of subscribing myself, Sir, yours, &c.’

N<sup>o</sup> 102. WEDNESDAY, JULY 8, 1713.

——Natos ad flumina primùm  
Deferimus, sævoque gelu duramus et undis.—

VIRG. *Æn.* ix. 603.

Strong from the cradle of a sturdy brood,  
We bear our new-born infants to the flood ;  
There bath'd amid the stream our boys we hold,  
With winter harden'd, and inur'd to cold.—**DRYDEN.**

I AM always beating about in my thoughts for something that may turn to the benefit of my dear countrymen. The present season of the year having put most of them in slight summer suits, has turned my speculations to a subject that concerns every one who is sensible of cold or heat, which, I believe, takes in the greatest part of my readers.

There is nothing in nature more inconstant than the British climate, if we except the humour of its inhabitants. We have frequently in one day all the seasons of the year. I have shivered in the dog-days, and been forced to throw off my coat in January. I have gone to bed in August, and rose in December. Summer has often caught me in my *Drap de Berry*, and winter in my *Doily*\* suit.

I remember a very whimsical fellow (commonly known by the name of *Posture-master*†) in King Charles the Second's reign, who was the plague of all the tailors about town. He would often send for one of them to take measure of him, but would so contrive it as to have a most immoderate rising in one of his shoulders. When the clothes were brought home and tried upon him, the deformity was removed into the other shoulder. Upon which the

\* *Doily* was a famous draper about this time, probably the inventor, certainly a principal vender of this kind of cloth, &c.

† Mr. Joseph Clark, commonly called the posture-master.

tailor begged pardon for the mistake, and mended it as fast as he could, but upon a third trial found him a straight-shouldered man as one would desire to see, but a little unfortunate in a hump back. In short, this wandering tumour puzzled all the workmen about town, who found it impossible to accommodate so changeable a customer. My reader will apply this to any one who would adapt a suit to a season of our English climate.

After this short descant on the uncertainty of our English weather, I come to my moral.

A man should take care that his body be not too soft for his climate; but rather, if possible, harden and season himself beyond the degree of cold wherein he lives. Daily experience teaches us how we may inure ourselves by custom to bear the extremities of weather without injury. The inhabitants of Nova Zembla go naked, without complaining of the bleakness of the air in which they are born, as the armies of the northern nations keep the field all winter. The softest of our British ladies expose their arms and necks to the open air, which the men could not do without catching cold, for want of being accustomed to it. The whole body by the same means might contract the same firmness and temper. The Scythian that was asked how it was possible for the inhabitants of his frozen climate to go naked, replied, 'Because we are all over face.' Mr. Locke advises parents to have their children's feet washed every morning in cold water, which might probably prolong multitudes of lives.

I verily believe a cold bath would be one of the most healthful exercises in the world, were it made use of in the education of youth. It would make their bodies more than proof to the injuries of the air and weather. It would be somewhat like what the poets tell us of Achilles, whom his mother is

said to have dipped, when he was a child, in the river Styx. The story adds, that this made him invulnerable all over, excepting that part which his mother held in her hand during this immersion, and which by that means lost the benefit of these hardening waters. Our common practice runs in a quite contrary method. We are perpetually softening ourselves by good fires and warm clothes.—The air within our rooms has generally two or three degrees more of heat in, than the air without doors.

Crassus is an old lethargic valetudinarian. For these twenty years last past he has been clothed in frieze of the same colour, and of the same piece. He fancies he should catch his death in any other kind of manufacture; and though his avarice would incline him to wear it until it was threadbare, he dares not do it lest he should take cold when the nap is off. He could no more live without his frieze-coat, than without his skin. It is not indeed so properly his coat as what the anatomists call one of the integuments of the body.

How different an old man is Crassus from myself! It is indeed the particular distinction of the Ironsides to be robust and hardy, to defy the cold and rain, and let the weather do its worst. My father lived until a hundred without a cough; and we have a tradition in the family, that my grandfather used to throw off his hat, and go open-breasted, after fourscore. As for myself, they used to souse me over head and ears in water when I was a boy, so that I am now looked upon as one of the most case-hardened of the whole family of the Ironsides. In short, I have been so plunged in water and inured to the cold, that I regard myself as a piece of true-tempered steel, and can say, with the above-mentioned Scythian, that I am face, or, if my enemies please, forehead all over.



## N° 103. THURSDAY, JULY 9, 1713.

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Dum flammas Jovis, et sonitus imitatur olympi.

VIRG. *Æn.* vi. 586.

With mimic thunder impiously he plays,  
And darts the artificial lightning's blaze.

I AM considering how most of the great phenomena or appearances in nature, have been imitated by the art of man. Thunder is grown a common drug among the chemists. Lightning may be bought by the pound. If a man has occasion for a lambent flame, you have whole sheets of it in a handful of phosphor. Showers of rain are to be met with in every water-work; and we are informed, that some years ago the virtuosos of France covered a little vault with artificial snow, which they made to fall above an hour together for the entertainment of his present Majesty.

I am led into this train of thinking by the noble firework that was exhibited last night upon the Thames. You might there see a little sky filled with innumerable blazing stars and meteors. Nothing could be more astonishing than the pillars of flame, clouds of smoke, and multitudes of stars, mingled together in such an agreeable confusion. Every rocket ended in a constellation, and strewed the air with such a shower of silver spangles, as opened and enlightened the whole scene from time to time. It put me in mind of the lines in *Œdipus*,

Why from the bleeding womb of monstrous night  
Burst forth such myriads of abortive stars?

In short, the artist did his part to admiration, and was so encompassed with fire and smoke, that one

would have thought nothing but a Salamander could have been safe in such a situation.

I was in company with two or three fanciful friends during this whole show. One of them being a critic, that is, a man who on all occasions is more attentive to what is wanting than what is present, began to exert his talent upon the several objects we had before us. 'I am mightily pleased,' says he, 'with that burning cipher. There is no matter in the world so proper to write with as wildfire, as no character can be more legible than those which are read by their own light. But as for your cardinal virtues, I do not care for seeing them in such combustible figures. Who can imagine Chastity with a body of fire, or Temperance in a flame? Justice, indeed, may be furnished out of this element as far as her sword goes, and Courage may be all over one continued blaze, if the artist pleases.'

Our companion observing that we laughed at this unseasonable severity, let drop the critic, and proposed a subject for a fire-work, which he thought would be very amusing, if executed by so able an artist\* as he who was at that time entertaining us. The plan he mentioned was a scene in Milton. He would have a large piece of machinery represent the Pandæmonium, where,

—————from the arched roof  
Pendant by subtle magic, many a row  
Of starry lamps, and blazing cressets, fed  
With Naptha and Asphaltus, yielded light  
As from a sky.—————

This might be finely represented by several illuminations disposed in a great frame of wood, with ten thousand beautiful exhalations of fire, which men versed in this art know very well how to raise. The

\* There were two artists on this occasion, Colonel Hopkey, and Colonel Boigard.

evil spirits at the same time might very properly appear in vehicles of flame, and employ all the tricks of art to terrify and surprise the spectator.


We were well enough pleased with this start of thought, but fancied there was something in it too serious, and perhaps too horrid, to be put in execution.

Upon this a friend of mine gave us an account of a fire-work described, if I am not mistaken, by Strada. A prince of Italy, it seems, entertained his mistress with it upon a great lake. In the midst of this lake was a huge floating mountain made by art. The mountain represented *Ætna*, being bored through the top with a monstrous orifice. Upon a signal given, the eruption began. Fire and smoke, mixed with several unusual prodigies and figures, made their appearance for some time. On a sudden there was heard a most dreadful rumbling noise within the entrails of the machine. After which the mountain burst, and discovered a vast cavity in that side which faced the prince and his court. Within this hollow was *Vulcan's* shop full of fire, and clock-work. A column of blue flame issued out incessantly from the forge. *Vulcan* was employed in hammering out thunderbolts, that every now and then flew up from the anvil with dreadful cracks and flashes. *Venus* stood by him in a figure of the brightest fire, with numberless *Cupids* on all sides of her, that shot out volleys of burning arrows. Before her was an altar with hearts of fire flaming on it. I have forgot several other particulars no less curious, and have only mentioned these to shew that there may be a sort of fable or design in a fire-work, which may give an additional beauty to those surprising objects.

I seldom see any thing that raises wonders in me which does not give my thoughts a turn that makes my heart the better for it. As I was lying in my



bed, and ruminating on what I had seen, I could not forbear reflecting on the insignificancy of human art, when set in comparison with the designs of Providence. In the pursuit of this thought I considered a comet, or, in the language of the vulgar, a blazing-star, as a sky-rocket discharged by a hand that is Almighty. Many of my readers saw that in the year 1680, and if they are not mathematicians, will be amazed to hear that it travelled in a much greater degree of swiftness than a cannon-ball, and drew after it a tail of fire that was fourscore millions of miles in length. What an amazing thought it is to consider this stupendous body traversing the immensity of the creation with such a rapidity, and at the same time wheeling about in that line which the Almighty has prescribed for it! that it should move in such inconceivable fury and combustion, and at the same time with such an exact regularity! How spacious must the universe be that gives such bodies as these their full play, without suffering the least disorder or confusion! What a glorious show are those beings entertained with, that can look into this great theatre of nature, and see myriads of such tremendous objects wandering through those immeasurable depths of ether, and running their appointed courses! Our eyes may hereafter be strong enough to command this magnificent prospect, and our understandings able to find out the several uses of these great parts of the universe. In the mean time they are very proper objects for our imaginations to contemplate, that we may form more exalted notions of Infinite Wisdom and Power, and learn to think humbly of ourselves, and of all the little works of human invention.



N° 104. FRIDAY, JULY 10, 1713.

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Quæ è longinquo magis placent.—TACIT.

The farther fetch'd, the more they please.

ON Tuesday last I published two letters written by a gentleman in his travels. As they were applauded by my best readers, I shall this day publish two more from the same hand. The first of them contains a matter of fact which is very curious, and may deserve the attention of those who are versed in our British antiquities.

‘ SIR,

Blois, May 15, N. S.

‘ Because I am at present out of the road of news, I shall send you a story that was lately given me by a gentleman of this country, who is descended from one of the persons concerned in the relation, and very inquisitive to know if there be any of the family now in England.

‘ I shall only premise to it, that this story is preserved with great care among the writings of this gentleman’s family, and that it has been given to two or three of our English nobility when they were in these parts, who could not return any satisfactory answer to the gentleman, whether there be any of that family now remaining in Great Britain.

‘ In the reign of King John there lived a nobleman called John de Sigonia, lord of that place in Touraine, his brothers were Philip and Briant. Briant, when very young, was made one of the French king’s pages, and served him in that quality when he was taken prisoner by the English. The King of England chanced to see the youth, and being much pleased with his person and behaviour,

begged him of the king his prisoner. It happened, some years after this, that John the other brother, who in the course of the war had raised himself to a considerable post in the French army, was taken prisoner by Briant, who at that time was an officer in the King of England's guards. Briant knew nothing of his brother, and being naturally of a haughty temper, treated him very insolently, and more like a criminal than a prisoner of war. This John resented so highly, that he challenged him to a single combat. The challenge was accepted, and time and place assigned them by the king's appointment. Both appeared on the day prefixed, and entered the lists completely armed amidst a great multitude of spectators. Their first encounters were very furious, and the success equal on both sides; until after some toil and bloodshed they were parted by their seconds to fetch breath, and prepare themselves afresh for the combat. Briant in the mean time had cast his eye upon his brother's escutcheon, which he saw agree in all points with his own. I need not tell you after this, with what joy and surprise the story ends. King Edward, who knew all the particulars of it, as a mark of his esteem, gave to each of them, by the King of France's consent, the following coat of arms, which I will send you in the original language, not being herald enough to blazon it in English:

*“ Le Roi d'Angleterre par permission du Roi de France, pour perpetuelle mémoire de leurs grands faits d'armes et fidélité envers leurs Rois, leur donna par ampliation à leurs armes en une croix d'argent cantonnée de quatre coquilles d'or en champ de sable, qu'ils avoient auparavant, une endenteleuse faite en façons de croix de guèulle insérée au dedans de la ditte croix d'argent et par le milieu d'icelle que est participation des deux croix que portent les dits Rois en la guerre.”*

‘ I am afraid by this time you begin to wonder that I should send you for news a tale of three or four hundred years old; and I dare say never thought, when you desired me to write to you, that I should trouble you with a story of King John, especially at a time when there is a monarch on the French throne that furnishes discourse for all Europe. But I confess I am the more fond of the relation, because it brings to mind the noble exploits of our own countrymen: though at the same time I must own it is not so much the vanity of an Englishman which puts me upon writing it, as that I have of taking an occasion to subscribe myself, Sir,

Yours, &c.’

‘ SIR,

Blois, May 20, N. S.

‘ I am extremely obliged to you for your last kind letter, which was the only English that had been spoken to me for some months together, for I am at present forced to think the absence of my countrymen my good fortune :

*Votum in amante novum! vellem quod amatur abesset.*

OVID. Met. iii. 468.

Strange wish, to harbour in a lover’s breast !

I wish that absent, which I love the best.

This is an advantage that I could not have hoped for, had I stayed near the French court, though I must confess I would not but have seen it, because I believe it shewed me some of the finest places, and of the greatest persons, in the world. One cannot hear a name mentioned in it that does not bring to mind a piece of a gazette, nor see a man that has not signalized himself in a battle. One would fancy one’s self to be in the enchanted palaces of a romance; one meets with so many heroes, and finds something so like scenes of magic in the gardens, statues, and water-works. I am ashamed that I am

not able to make a quicker progress through the French tongue, because I believe it is impossible for a learner of a language to find in any nation such advantages as in this, where every body is so very courteous, and so very talkative. They always take care to make a noise as long as they are in company, and are as loud any hour in the morning, as our own countrymen at midnight. By what I have seen, there is more mirth in the French conversation, and more wit in the English. You abound more in jests, but they in laughter. Their language is, indeed, extremely proper to tattle in, it is made up of so much repetition and compliment. One may know a foreigner by his answering only No or Yes to a question, which a Frenchman generally makes a sentence of. They have a set of ceremonious phrases that run through all ranks and degrees among them. Nothing is more common than to hear a shopkeeper desiring his neighbour to have the goodness to tell him what it is o'clock, or a couple of cobblers, that are extremely glad of the honour of seeing one another.

‘The face of the whole country where I now am, is at this season pleasant beyond imagination. I cannot but fancy the birds of this place, as well as the men, a great deal merrier than those of our own nation. I am sure the French year has got the start of ours more in the works of nature, than in the new style. I have passed one March in my life without being ruffled with the winds, and one April without being washed with rains.

I am, Sir, yours, &c.’



N<sup>o</sup> 105. SATURDAY, JULY 11, 1713.

Quod neque in Armeniis tigres fecere latebris :

Perdere nec fœtus ausa Læna suos.

At teneræ faciunt, sed non impune, puellæ ;

Sæpe, suos utero quæ necat, ipsa perit.

OVID. Amor. 2 Eleg. xiv. 35.

The tigresses, that haunt th' Armenian wood,

Will spare their proper young, though pinch'd for food !

Nor will the Libyan lionesses slay

Their whelps : but women are more fierce than they,

More barbarous to the tender fruit they bear ;

Nor Nature's call, though loud she cries, will hear.

But righteous vengeance oft their crimes pursues,

And they are lost themselves, who would their children lose.

ANON.

THERE was no part of the show on the thanksgiving-day that so much pleased and affected me as the little boys and girls who were ranged with so much order and decency in that part of the Strand, which reaches from the May-pole to Exeter-change. Such a numerous and innocent multitude, clothed in the charity of their benefactors, was a spectacle pleasing both to God and man, and a more beautiful expression of joy and thanksgiving than could have been exhibited by all the pomps of a Roman triumph. Never did a more full and unspotted chorus of human creatures join together in a hymn of devotion. The care and tenderness which appeared in the looks of their several instructors, who were disposed among this little helpless people, could not forbear touching every heart that had any sentiments of humanity.

I am very sorry that her majesty did not see this assembly of objects, so proper to excite that charity and compassion which she bears to all who stand in

need of it, though at the same time I question not but her royal bounty will extend itself to them. A charity bestowed on the education of so many of her young subjects, has more merit in it than a thousand pensions to those of a higher fortune who are in greater stations in life.

I have always looked on this institution of charity-schools, which of late years has so universally prevailed through the whole nation, as the glory of the age we live in, and the most proper means that can be made use of to recover it out of its present degeneracy and depravation of manners. It seems to promise us an honest and virtuous posterity. There will be few in the next generation, who will not at least be able to write and read, and have not had an early tincture of religion. It is therefore to be hoped that the several persons of wealth and quality, who made their procession through the members of these new-erected seminaries, will not regard them only as an empty spectacle, or the materials of a fine show, but contribute to their maintenance and increase. For my part, I can scarce forbear looking on the astonishing victories our arms have been crowned with, to be in some measure the blessings returned upon that national charity which has been so conspicuous of late; and that the great successes of the last war, for which we lately offered up our thanks, were in some measure occasioned by the several objects which then stood before us.

Since I am upon this subject, I shall mention a piece of charity which has not been yet exerted among us, and which deserves our attention the more, because it is practised by most of the nations about us. I mean a provision for foundlings, or for those children who through want of such a provision are exposed to the barbarity of cruel and unnatural parents. One does not know how to speak on such

a subject without horror : but what multitudes of infants have been made away by those who brought them into the world, and were afterward either ashamed, or unable to provide for them ?

There is scarce an assize where some unhappy wretch is not executed for the murder of a child. And how many more of these monsters of inhumanity may we suppose to be wholly undiscovered, or cleared for want of legal evidence ! Not to mention those, who by unnatural practices do in some measure defeat the intentions of Providence, and destroy their conceptions even before they see the light. In all these the guilt is equal, though the punishment is not so. But to pass by the greatness of the crime (which is not to be expressed by words) if we only consider it as it robs the commonwealth of its full number of citizens, it certainly deserves the utmost application and wisdom of a people to prevent it.

It is certain, that which generally betrays these profligate women into it, and overcomes the tenderness which is natural to them on other occasions, is the fear of shame, or their inability to support those whom they give life to. I shall therefore shew how this evil is prevented in other countries, as I have learned from those who have been conversant in the several great cities in Europe.

There are at Paris, Madrid, Lisbon, Rome, and many other large towns, great hospitals built like our colleges. In the walls of these hospitals are placed machines, in the shape of large lanterns, with a little door in the side of them turned towards the street, and a bell hanging by them. The child is deposited in this lantern, which is immediately turned about into the inside of the hospital. The person who conveys the child, rings the bell, and leaves it there; upon which the proper officer comes and re-



ceives it without making farther inquiries. The parent, or her friend, who lays the child there, generally leaves a note with it, declaring whether it be yet christened, the name it should be called by, the particular marks upon it, and the like.

It often happens that the parent leaves a note for the maintenance and education of the child, or takes it out after it has been some years in the hospital. Nay, it has been known that the father has afterward owned the young foundling for his son, or left his estate to him. This is certain, that many are by this means preserved and do signal services to their country, who without such a provision might have perished as abortives, or have come to an untimely end, and perhaps have brought upon their guilty parents the like destruction.

This I think is a subject that deserves our most serious consideration, for which reason I hope I shall not be thought impertinent in laying it before my readers.




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## N<sup>o</sup> 106. MONDAY, JULY 13, 1713.

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*Quod latet arcanâ non enarrabile fibrâ.*—PERS. Sat. v. 29.

The deep recesses of the human breast.

As I was making up my Monday's provision for the public, I received the following letter, which being a better entertainment than any I can furnish out myself, I shall set it before the reader, and desire him to fall on without farther ceremony.

'SIR,

'Your two kinsmen and predecessors of immortal memory, were very famous for their dreams and

visions, and, contrary to all other authors, never pleased their readers more than when they were nodding. Now it is observed, that the second sight generally runs in the blood; and, Sir, we are in hopes that you yourself, like the rest of your family, may at length prove a dreamer of dreams, and a seer of visions. In the mean while I beg leave to make you a present of a dream, which may serve to lull your readers until such time as you yourself shall think fit to gratify the public with any of your nocturnal discoveries.

‘You must understand, Sir, I had yesterday been reading and ruminating upon that passage where Momus is said to have found fault with the make of a man, because he had not a window in his breast. The moral of this story is very obvious, and means no more than that the heart of man is so full of wiles and artifices, treachery and deceit, that there is no guessing at what he is, from his speeches, and outward appearances. I was immediately reflecting how happy each of the sexes would be, if there was a window in the breast of every one that makes or receives love. What protestations and perjuries would be saved on the one side, what hypocrisy and dissimulation on the other! I am myself very far gone in this passion for Aurelia, a woman of an unsearchable heart. I would give the world to know the secrets of it, and particularly whether I am really in her good graces, or if not, who is the happy person.

‘I fell asleep in this agreeable reverie, when on a sudden methought Aurelia lay by my side. I was placed by her in the posture of Milton’s Adam, and with looks of cordial love “hung over her enamour’d.” As I cast my eye upon her bosom, it appeared to be all of crystal, and so wonderfully transparent that I saw every thought in her heart. The first images I

discovered in it were fans, silk, ribands, laces, and many other gewgaws, which lay so thick together, that the whole heart was nothing else but a toyshop. These all faded away and vanished, when immediately I discerned a long train of coaches and six, equipages and liveries, that ran through the heart one after another in a very great hurry for above half an hour together. After this, looking very attentively, I observed the whole space to be filled with a hand of cards, in which I could see distinctly three matadores. There then followed a quick succession of different scenes. A playhouse, a church, a court, a puppet-show, rose up one after another, until at last they all of them gave place to a pair of new shoes, which kept footing in the heart for a whole hour. These were driven at last off by a lap-dog, who was succeeded by a guinea-pig, a squirrel, and a monkey. I myself, to my no small joy, brought up the rear of these worthy favourites. I was ravished at being so happily posted, and in full possession of the heart: but as I saw the little figure of myself simpering and mightily pleased with its situation, on a sudden the heart methought gave a sigh, in which, as I found afterward, my little representative vanished; for, upon applying my eye, I found my place taken up by an ill-bred, awkward puppy, with a money-bag under each arm. This gentleman however did not keep his station long, before he yielded it up to a wight as disagreeable as himself, with a white stick in his hand. These three last figures represented to me, in a lively manner, the conflicts in Aurelia's heart, between Love, Avarice, and Ambition, for we justled one another out by turns, and disputed the post for a great while. But at last, to my unspeakable satisfaction, I saw myself entirely settled in it. I was so transported with my success, that I could not forbear hugging my dear piece of

crystal, when to my unspeakable mortification I awaked, and found my mistress metamorphosed into a pillow.

‘This is not the first time I have been thus disappointed.

‘Oh venerable Nestor, if you have any skill in dreams, let me know whether I have the same place in the real heart, that I had in the visionary one. To tell you truly, I am perplexed to death between hope and fear. I was very sanguine until eleven o’clock this morning, when I overheard an unlucky old woman telling her neighbour that dreams always went by contraries. I did not indeed before much like the crystal heart, remembering that confounded simile in Valentinian of a maid “as cold as crystal never to be thawed.” Besides, I verily believe, if I had slept a little longer, that awkward whelp with his money-bags would certainly have made his second entrance. If you can tell the fair-one’s mind, it will be no small proof of your art, for I dare say it is more than she herself can do. Every sentence she speaks is a riddle; all that I can be certain of is, that I am her and

Your humble servant,

PETER PUZZLE.’




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N° 107. TUESDAY, JULY 14, 1713.

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—tentanda via est—VING. Georg. iii. 8.

I’ll try the experiment.

I HAVE lately entertained my reader with two or three letters from a traveller, and may possibly, in some of my future papers, oblige him with more

from the same hand. The following one comes from a projector, which is a sort of correspondent as diverting as a traveller; his subject having the same grace of novelty to recommend it, and being equally adapted to the curiosity of the reader. For my own part, I have always had a particular fondness for a project, and may say without vanity, that I have a pretty tolerable genius that way myself. I could mention some which I have brought to maturity, others which have miscarried, and many more which I have yet by me, and are to take their fate in the world when I see a proper juncture: I had a hand in the Land Bank\*, and was consulted with upon the reformation of manners. I have had several designs upon the Thames and the New-river†, not to mention my refinements upon lotteries‡, and insurances, and that never-to-be-forgotten project, which if it had succeeded to my wishes, would have made gold as plentiful in this nation as tin or copper§. If my countrymen have not reaped any advantages from these my designs, it was not for want of any good-will towards them. They are obliged to me for my kind intentions as much as if they had taken effect. Projects are of a two-fold nature: the first arising from public-spirited persons, in which number I declare myself; the other proceeding from a regard to our private interest, of which nature is that in the following letter.

\* The Land Bank was once really proposed, and designed as a rival bank, to lend money upon land security.

† This seems to refer to Steele's contrivance for bringing fish to London, which was not completed till four or five years after the date of this paper, and did not succeed.

‡ This seems to allude to Steele's Multiplication Table; a species of lottery, which proved illegal.

§ This appears to be another of Addison's oblique strokes at Steele, who is said to have been one of the last eminent men in this country who wasted money in search of the philosopher's stone.

‘SIR,

‘A man of your reading knows very well that there were a set of men in old Rome, called by the name of Nomenclators, that is, in English, men who call every one by his name. When a great man stood for any public office, as that of a tribune, a consul, or a censor, he had always one of these nomenclators at his elbow, who whispered in his ear the name of every one he met with, and by that means enabled him to salute every Roman citizen by his name when he asked him for his vote. To come to my purpose : I have with much pains and assiduity qualified myself for a nomenclator to this great city, and shall gladly enter upon my office as soon as I meet with suitable encouragement. I will let myself out by the week to any curious country gentleman or foreigner. If he takes me with him in a coach to the ring\*, I will undertake to teach him, in two or three evenings, the names of the most celebrated persons who frequent that place. If he plants me by his side in the pit, I will call over to him, in the same manner, the whole circle of beauties that are disposed among the boxes, and at the same time point out to him the persons who ogle them from their respective stations. I need not tell you that I may be of the same use in any other public assembly. Nor do I only profess teaching of names, but of things. Upon the sight of a reigning beauty, I shall mention her admirers, and discover her gallantries, if they are of public notoriety. I shall likewise mark out every toast, the club in which she was elected, and the number of votes that were on her side. Not a woman shall be unexplained that makes a figure either as a maid, a wife, or a widow. The men too shall be set out in their distinguishing characters, and declared whose properties they are. Their wit,

\* In Hyde Park, then a fashionable place of resort.

wealth, or good humour, their persons, stations, and titles, shall be described at large.

‘I have a wife who is a nomenclatress, and will be ready, on any occasion, to attend the ladies. She is of a much more communicative nature than myself, and is acquainted with all the private history of London and Westminster, and ten miles round. She has fifty private amours which nobody yet knows any thing of but herself, and thirty clandestine marriages that have not been touched by the tip of a tongue. She will wait upon any lady at her own lodgings, and talk by the clock after the rate of three guineas an hour.

‘N. B. She is a near kinswoman of the author of the *New Atalantis*\*.

‘I need not recommend to a man of your sagacity, the usefulness of this project, and do therefore beg your encouragement of it, which will lay a very great obligation upon  
Your humble Servant.’

After this letter from my whimsical correspondent, I shall publish one of a more serious nature, which deserves the utmost attention of the public, and in particular of such who are lovers of mankind. It is on no less a subject than that of discovering the longitude, and deserves a much higher name than that of a project, if our language afforded any such term. But all I can say on this subject will be superfluous when the reader sees the names of those persons by whom this letter is subscribed, and who have done me the honour to send it me. I must only take notice, that the first of these gentlemen is the same person who has lately obliged the world with that noble plan, entitled, ‘*A Scheme of the Solar System,*’ with the orbits of the planets and comets belonging thereto, described from Dr. Halley’s accurate Table

\* Mrs. A. D. Manley.

of Comets, Philosoph. Trans. No. 297, founded on Sir Isaac Newton's wonderful discoveries, by William Whiston, M. A.

‘TO NESTOR IRONSIDE, Esq.

‘*At Button's Coffee-House, near Covent-Garden.*

‘SIR,

London, July 11, 1713.

‘Having a discovery of considerable importance to communicate to the public, and finding that you are pleased to concern yourself in any thing that tends to the common benefit of mankind, we take the liberty to desire the insertion of this letter into your Guardian. We expect no other recommendation of it from you, but the allowing of it a place in so useful a paper. Nor do we insist on any protection from you, if what we propose should fall short of what we pretend to; since any disgrace, which in that case must be expected, ought to lie wholly at our own doors, and to be entirely borne by ourselves, which we hope we have provided for by putting our own names to this paper.

‘It is well known, Sir, to yourself, and to the learned, and trading, and sailing world, that the great defect of the art of navigation is, that a ship at sea has no certain method, in either her eastern or western voyages, or even in her less distant sailing from the coasts, to know her longitude, or how much she is gone eastward or westward, as it can easily be known, in any clear day or night, how much she is gone northward or southward. The several methods by lunar eclipses, by those of Jupiter's satellites, by the appulses of the moon to fixed stars, and by the even motions of pendulum clocks and watches, upon how solid foundations soever they are built, still failing in long voyages at sea, when they come to be practised; and leaving the poor sailors frequently to the great inaccuracy of a log line, or dead reckoning.



This defect is so great, and so many ships have been lost by it, and this has been so long and so sensibly known by trading nations, that great rewards are said to be publicly offered for its supply. We are well satisfied, that the discovery we have to make as to this matter is easily intelligible by all, and ready to be practised at sea as well as at land; that the latitude will thereby be likewise found at the same time; and that with proper charges, it may be made as universal as the world shall please; nay, that the longitude and latitude may be generally hereby determined to a greater degree of exactness than the latitude itself is now usually found at sea. So that on all accounts we hope it will appear very worthy the public consideration. We are ready to disclose it to the world, if we may be assured that no other person shall be allowed to deprive us of those rewards which the public shall think fit to bestow for such a discovery; but do not desire actually to receive any benefit of that nature till Sir Isaac Newton himself, with such other proper persons as shall be chosen to assist him, have given their opinion in favour of this discovery. If Mr. Ironside pleases so far to oblige the public as to communicate this proposal to the world, he will also lay a great obligation on

His very humble servants,

WILL. WHISTON,  
HUMPHRY DITTON.'



N° 108. WEDNESDAY, JULY 15, 1713.

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*Abietibus juvenes patriis et montibus æqui.*—VIRG. *Æn.* ix. 674.

———Youths, of height and size,

Like firs that on their mother-mountain rise.—DRYDEN.

I DO not care for burning my fingers in a quarrel, but since I have communicated to the world a plan which has given offence to some gentlemen whom it would not be very safe to disoblige, I must insert the following remonstrance; and at the same time promise those of my correspondents who have drawn this upon themselves, to exhibit to the public any such answer as they shall think proper to make to it.

‘MR. GUARDIAN,

‘I was very much troubled to see the two letters which you lately published concerning the short club. You cannot imagine what airs all the little pragmatical fellows about us have given themselves since the reading of those papers. Every one cocks and struts upon it, and pretends to overlook us who are two foot higher than themselves. I met with one the other day who was at least three inches above five foot, which you know is the statutable measure of that club. This overgrown runt has struck off his heels, lowered his foretop, and contracted his figure, that he might be looked upon as a member of this new-erected society; nay, so far did his vanity carry him, that he talked familiarly of Tom Tiptoe, and pretends to be an intimate acquaintance of Tim Tuck. For my part, I scorn to speak any thing to the diminution of these little creatures, and should not have minded them had they been still shuffled among the crowd. Shrubs and underwoods look well enough

while they grow within the shades of oaks and cedars; but when these pigmies pretend to draw themselves out from the rest of the world, and form themselves into a body, it is time for us, who are men of figure, to look about us. If the ladies should once take a liking to such a diminutive race of lovers, we should in a little time see mankind epitomized, and the whole species in miniature; daisy roots\* would grow a fashionable diet. In order, therefore, to keep our posterity from dwindling, and fetch down the pride of this aspiring race of upstarts, we have here instituted a Tall Club.

‘As the Short Club consists of those who are under five foot, ours is to be composed of such as are above six. These we look upon as the two extremes and antagonists of the species; considering all those as neuter who fill up the middle space. When a man rises beyond six foot, he is an hypermeter, and may be admitted into the tall club.

‘We have already chosen thirty members, the most slightly of all her majesty’s subjects. We elected a president, as many of the ancients did their kings, by reason of his height, having only confirmed him in that station above us which nature had given him. He is a Scotch Highlander, and within an inch of a show. As for my own part, I am but a sesquipedal, having only six foot and a half in stature. Being the shortest member of the club, I am appointed secretary. If you saw us all together you would take us for the sons of Anak. Our meetings are held, like the old gothic parliaments, *sub dio*, in open air; but we shall make an interest, if we can, that we may hold our assemblies in Westminster-hall when it is not term time. I must add, to the honour of our club, that it is one of our society who is now finding

\* Daisy roots, boiled in milk, are said to check the growth of puppies.

out the longitude\*. The device of our public seal is, a crane grasping a pigmy in his right foot.

‘I know the short club value themselves very much upon Mr. Distich, who may possibly play some of his pentameters upon us, but if he does he shall certainly be answered in Alexandrines. For we have a poet among us of a genius as exalted as his stature, and who is very well read in Longinus’s Treatise concerning the Sublime†. Besides, I would have Mr. Distich consider, that if Horace was a short man, Musæus, who makes such a noble figure in Virgil’s sixth *Æneid*, was taller by the head and shoulders than all the people of Elysium. I shall therefore confront his *lepidissimum homuncionem* (a short quotation, and fit for a member of their club) with one that is much longer, and therefore more suitable to a member of ours.

Quos circumfusus sic est affata Sibylla ;  
Musæum ante omnes : medium nam plurima turba  
Hunc habet, atque humeris extantem suspicit altis.

VIRG. *Æn.* vi. 666.

To these the Sibyl thus her speech address’d :

And first to him‡ surrounded by the rest :

Tow’ring his height, and ample was his breast.—DRYDEN.

‘If, after all, this society of little men proceed as they have begun, to magnify themselves, and lessen men of higher stature, we have resolved to make a detachment, some evening or other, that shall bring away their whole club in a pair of panniers, and imprison them in a cupboard which we have set apart for that use, until they have made a public recantation. As for the little bully, Tim Tuck, if he pretends to be choleric, we shall treat him like his friend little Dicky, and hang him upon a peg until he comes

\* Probably Mr. Whiston.

† Leonard Welsted, whose translation of Longinus first appeared in 1712.

‡ Musæus.

to himself. I have told you our design, and let their little Machiavel prevent it if he can.

‘This is, Sir, the long and the short of the matter; I am sensible I shall stir up a nest of wasps by it, but let them do their worst. I think that we serve our country by discouraging this little breed, and hindering it from coming into fashion. If the fair sex look upon us with an eye of favour, we shall make some attempts to lengthen out the human figure, and restore it to its ancient procerity. In the meantime, we hope old age has not inclined you in favour of our antagonists; I do assure you, Sir, we are all your high admirers, though none more than,  
Sir, yours, &c.’

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N° 109. THURSDAY, JULY 16, 1713.

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*Pugnabat tunicâ sed tamen illa tegi.*—OVID. *Amor.* 1 *Eleg.* v. 14.  
Yet still she strove her naked charms to hide.

I HAVE received many letters from persons of all conditions in reference to my late discourse concerning the tucker. Some of them are filled with reproaches and invectives. A lady, who subscribes herself *Teraminta*, bids me in a very pert manner mind my own affairs, and not pretend to meddle with their linen; for that they do not dress for an old fellow, who cannot see them without a pair of spectacles. Another, who calls herself *Bubnelia*, vents her passion in scurrilous terms; an old ninny-hammer, a dotard, a nincompoop, is the best language she can afford me. *Florella* indeed expostulates with me upon this subject, and only complains that she is forced to return a pair of stays which

were made in the extremity of the fashion, that she might not be thought to encourage peeping.

But if on the one side I have been used ill (the common fate of all reformers), I have on the other side received great applause and acknowledgments for what I have done, in having put a seasonable stop to this unaccountable humour of stripping, that was got among our British ladies. As I would much rather the world should know what is said to my praise, than to my disadvantage, I shall suppress what has been written to me by those who have reviled me on this occasion, and only publish those letters which approve my proceedings.

‘ SIR,

‘ I am to give you thanks in the name of half a dozen superannuated beauties, for your paper of the 6th instant. We all of us pass for women of fifty, and a man of your sense knows how many additional years are always to be thrown into female computations of this nature. We are very sensible that several young flirts about town had a design to call us out of the fashionable world, and to leave us in the lurch by some of their late refinements. Two or three of them have been heard to say, that they would kill every old woman about town. In order to it, they began to throw off their clothes as fast as they could, and have played all those pranks which you have so seasonably taken notice of. We were forced to uncover after them, being unwilling to give out so soon, and be regarded as veterans in the beau monde. Some of us have already caught our deaths by it. For my own part, I have not been without a cold ever since this foolish fashion came up. I have followed it thus far with the hazard of my life; and how much farther I must go, nobody knows, if your paper does not bring us relief. You may assure

yourself that all the antiquated necks about town are very much obliged to you. Whatever fires and flames are concealed in our bosoms (in which perhaps we vie with the youngest of the sex), they are not sufficient to preserve us against the wind and weather. In taking so many old women under your care, you have been a real Guardian to us, and saved the life of many of your contemporaries. In short, we all of us beg leave to subscribe ourselves,

Most venerable Nestor,

Your humble servants and sisters.'

I am very well pleased with this approbation of my good sisters. I must confess I have always looked on the tucker to be the *decus et tutamen*\*, the ornament and defence of the female neck. My good old lady, the Lady Lizard, condemned this fashion from the beginning, and has observed to me with some concern, that her sex at the same time they are letting down their stays, are tucking up their petticoats, which grow shorter and shorter every day. The leg discovers itself in proportion with the neck. But I may possibly take another occasion of handling this extremity, it being my design to keep a watchful eye over every part of the female sex, and to regulate them from head to foot. In the mean time I shall fill up my paper with a letter which comes to me from another of my obliged correspondents.

'DEAR GUARDEE,

'This comes to you from one of those untucked ladies whom you were so sharp upon on Monday was se'nnight. I think myself mightily beholden to you for the reprehension you then gave us. You must know I am a famous olive beauty. But though this complexion makes a very good face when there

\* The words milled on the larger silver and gold coins of this kingdom.

are a couple of black sparkling eyes set in it, it makes but a very indifferent neck. Your fair women therefore thought by this fashion to insult the olives and the brunettes. They know very well, that a neck of ivory does not make so fine a show as one of alabaster. It is for this reason, Mr. Ironside, that they are so liberal in their discoveries. We know very well, that a woman of the whitest neck in the world, is to you no more than a woman of snow; but Ovid, in Mr. Duke's translation of him, seems to look upon it with another eye, when he talks of Corinna, and mentions

——her heaving breast,  
Courting the hand, and suing to be prest.

‘Women of my complexion ought to be more modest, especially since our faces debar us from all artificial whitenings. Could you examine many of these ladies who present you with such beautiful snowy chests, you would find they are not all of a piece. Good father Nestor, do not let us alone until you have shortened our necks, and reduced them to their ancient standard.

I am, your most obliged humble servant,  
OLIVIA.’

I shall have a just regard to Olivia's remonstrance, though at the same time I cannot but observe that her modesty seems to be entirely the result of her complexion.





N<sup>o</sup> 110. FRIDAY, JULY 17, 1713.

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———Non ego paucis

Offender maculis, quas aut incuria fudit,  
Aut humana parum cavit natura——HOR. Ars Poet. 351.

I will not quarrel with a slight mistake,  
Such as our nature's frailty may excuse.—ROSCOMMON.

THE candour which Horace shews in the motto of my paper, is that which distinguishes a critic from a caviller. He declares that he is not offended with those little faults in a poetical composition, which may be imputed to inadvertency, or to the imperfection of human nature. The truth of it is, there can be no more a perfect work in the world, than a perfect man. To say of a celebrated piece that there are faults in it, is in effect to say no more, than that the author of it was a man. For this reason I consider every critic that attacks an author in high reputation, as the slave in the Roman triumph, who was to call out to the conqueror, 'Remember, Sir, that you are a man.' I speak this in relation to the following letter, which criticises the work of a great poet, whose very faults have more beauty in them than the most elaborate compositions of many more correct writers. The remarks are very curious and just, and introduced by a compliment to the work of an author, who I am sure would not care for being praised at the expense of another's reputation. I must therefore desire my correspondent to excuse me, if I do not publish either the preface or conclusion of his letter, but only the critical part of it.

'SIR,

\* \* \* \* \*

'Our tragedy writers have been notoriously defec-

tive in giving proper sentiments to the persons they introduce. Nothing is more common than to hear a heathen talking of angels and devils, the joys of heaven, and the pains of hell, according to the Christian system. Lee's Alexander discovers himself to be a Cartesian in the first page of *Œdipus*;

—The sun's sick too,  
Shortly he'll be an earth——

As Dryden's Cleomenes is acquainted with the Copernican hypothesis two thousand years before its invention;

I am pleas'd with my own work; Jove was not more  
With infant nature, when his spacious hand  
Had rounded this huge ball of earth and seas,  
To give it the first push, and see it roll  
Along the vast abyss——

'I have now Mr. Dryden's Don Sebastian before me, in which I find frequent allusions to ancient history, and the old mythology of the heathens. It is not very natural to suppose a King of Portugal would be borrowing thoughts out of Ovid's *Metamorphoses* when he talked even to those of his own court; but to allude to these Roman fables when he talks to an Emperor of Barbary, seems very extraordinary. But observe how he defies him out of the classics, in the following lines:—

Why didst not thou engage me man to man,  
And try the virtue of that Gorgon face  
To stare me into statue?

'Almeyda at the same time is more book-learned than Don Sebastian. She plays a hydra upon the emperor that is full as good as the Gorgon.

O that I had the fruitful heads of hydra,  
That one might bourgeon where another fell!  
Still would I give thee work, still, still, thou tyrant,  
And hiss thee with the last——

'She afterward, in allusion to Hercules, bids him

“lay down the lion’s skin, and take the distaff;” and in the following speech utters her passion still more learnedly:—

No, were we join’d, even tho’ it were in death,  
Our bodies burning in one funeral pile,  
The prodigy of Thebes would be renew’d,  
And my divided flame should break from thine.

‘The Emperor of Barbary shews himself acquainted with the Roman poets as well as either of his prisoners, and answers the foregoing speech in the same classic strain:—

Serpent, I will engender poison with thee;  
Our offspring, like the seed of dragons’ teeth,  
Shall issue arm’d, and fight themselves to death.

‘Ovid seems to have been Muley Molock’s favourite author, witness the lines that follow:—

She still inexorable, still imperious  
And loud, as if like Bacchus born in thunder.

‘I shall conclude my remarks on his part with that poetical complaint of his being in love, and leave my reader to consider how prettily it would sound in the mouth of an Emperor of Morocco:—

The god of love once more has shot his fires  
Into my soul, and my whole heart receives him.

‘Muley Zeydan is as ingenious a man as his brother Muley Molock; as where he hints at the story of Castor and Pollux:—

May we ne’er meet!  
For like the twins of Leda, when I mount,  
He gallops down the skies.—

‘As for the Mufti, we will suppose that he was bred up a scholar, and not only versed in the law of Mahomet, but acquainted with all kinds of polite learning. For this reason he is not at all surprised when Dorax calls him a Phaëton in one place, and in another tells him he is like Archimedes.

‘The Mufti afterward mentions Ximenes, Albornoz, and Cardinal Wolsey, by name. The poet seems to think he may make every person in his play know as much as himself, and talk as well as he could have done on the same occasion. At least I believe every reader will agree with me, that the above-mentioned sentiments, to which I might have added several others, would have been better suited to the court of Augustus, than that of Muley Molock. I grant they are beautiful in themselves, and much more so in that noble language, which was peculiar to this great poet. I only observe, that they are improper for the persons who make use of them. Dryden is, indeed, generally wrong in his sentiments. Let any one read the dialogue between Octavia and Cleopatra, and he will be amazed to hear a Roman lady’s mouth filled with such obscene raillery. If the virtuous Octavia departs from her character, the loose Dolabella is no less inconsistent with himself, when all of a sudden he drops the pagan, and talks in the sentiments of revealed religion.

—————Heaven has but  
 Our sorrow for our sins, and then delights  
 To pardon erring man. Sweet mercy seems  
 Its darling attribute, which limits justice;  
 As if there were degrees in infinite:  
 And infinite would rather want perfection  
 Than punish to extent—————

‘I might shew several faults of the same nature in the celebrated Aurenge Zebe. The impropriety of thoughts in the speeches of the great mogul and his empress has been generally censured. Take the sentiments out of the shining dress of words, and they would be too coarse for a scene in Billingsgate.

\* \* \* \* \*

I am, &c.’



N<sup>o</sup> 111. SATURDAY, JULY 18, 1713.

His aliquis de gente hircosâ Centurionum

Dicat: quod satis est, sapio mihi; non ego curo

Esse quod Arcesilas, ærumnosique Solones.—PERS. Sat. iii. 77.

But here, some captain of the land or fleet,

Stout of his hands, but of a soldier's wit,

Cries, I have sense, to serve my turn, in store;

And he's a rascal who pretends to more:

Damme, whate'er those book-learn'd blockheads say,

Solon's the veriest fool in all the play.—DRYDEN.

I AM very much concerned when I see young gentlemen of fortune and quality so wholly set upon pleasures and diversions, that they neglect all those improvements in wisdom and knowledge which may make them easy to themselves, and useful to the world. The greatest part of our British youth lose their figure, and grow out of fashion by that time they are five-and-twenty. As soon as the natural gaiety and amiableness of the young man wears off, they have nothing left to recommend them, but lie by the rest of their lives among the lumber and refuse of the species. It sometimes happens, indeed, that for want of applying themselves in due time to the pursuit of knowledge, they take up a book in their declining years, and grow very hopeful scholars by that time they are threescore. I must therefore earnestly press my readers, who are in the flower of their youth, to labour at those accomplishments which may set off their persons when their bloom is gone, and to lay in timely provisions for manhood and old age. In short, I would advise the youth of fifteen to be dressing up every day the man of fifty, or to consider how to make himself venerable at threescore.

Young men, who are naturally ambitious, would

do well to observe how the greatest men of antiquity made it their ambition, to excel all their contemporaries in knowledge. Julius Cæsar and Alexander, the most celebrated instances of human greatness, took a particular care to distinguish themselves by their skill in the arts and sciences. We have still extant several remains of the former, which justify the character given of him by the learned men of his own age. As for the latter, it is a known saying of his, ‘that he was more obliged to Aristotle who had instructed him, than to Philip who had given him life and empire.’ There is a letter of his recorded by Plutarch and Aulus Gellius, which he wrote to Aristotle upon hearing that he had published those lectures he had given him in private. This letter was written in the following words at a time when he was in the height of his Persian conquests.

‘ALEXANDER TO ARISTOTLE, GREETING.

‘You have not done well to publish your books of Select Knowledge; for what is there now in which I can surpass others, if those things which I have been instructed in are communicated to every body? For my own part I declare to you, I would rather excel others in knowledge than power.—Farewell.’

We see by this letter, that the love of conquest was but the second ambition in Alexander’s soul. Knowledge is indeed that which, next to virtue, truly and essentially raises one man above another. It finishes one half of the human soul. It makes being pleasant to us, fills the mind with entertaining views, and administers to it a perpetual series of gratifications. It gives ease to solitude, and gracefulness to retirement. It fills a public station with suitable abilities, and adds a lustre to those who are in possession of them.

Learning, by which I mean all useful knowledge, whether speculative or practical, is in popular and mixed governments the natural source of wealth and honour. If we look into most of the reigns from the conquest, we shall find that the favourites of each reign have been those who have raised themselves. The greatest men are generally the growth of that particular age in which they flourish. A superior capacity for business, and a more extensive knowledge, are the steps by which a new man often mounts to favour, and outshines the rest of his contemporaries. But when men are actually born to titles, it is almost impossible that they should fail of receiving an additional greatness, if they take care to accomplish themselves for it.

The story of Solomon's choice does not only instruct us in that point of history, but furnishes out a very fine moral to us, namely, that he who applies his heart to wisdom, does at the same time take the most proper method of gaining long life, riches, and reputation, which are very often not only the rewards but the effects of wisdom.


As it is very suitable to my present subject, I shall first of all quote this passage in the words of sacred writ, and afterward mention an allegory, in which this whole passage is represented by a famous French poet: not questioning but it will be very pleasing to such of my readers as have a taste of fine writing.

'In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth and in righteousness, and in uprightness of heart with thee, and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is at this

day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out and come in. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern judgment: Behold I have done according to thy words: Lo, I have given thee a wise and understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour, so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. And Solomon awoke, and behold it was a dream.—'

The French poet has shadowed this story in an allegory, of which he seems to have taken the hint from the fable of the three goddesses appearing to Paris, or rather from the vision of Hercules, recorded by Xenophon, where Pleasure and Virtue are represented as real persons making their court to the hero with all their several charms and allurements. Health, Wealth, Victory, and Honour, are introduced successively in their proper emblems and characters, each of them spreading their temptations, and recommending herself to the young monarch's choice. Wisdom enters the last, and so captivates him with her appearance, that he gives himself up to her. Upon which she informs him, that those who appeared be-



fore her were nothing else but her equipage; and that since he had placed his heart upon Wisdom, Health, Wealth, Victory, and Honour, should always wait on her as he rhandmaids. 

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N<sup>o</sup> 112. MONDAY, JULY 20, 1713.

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——— udam

Spernit humum fugiente pennâ.—HOR. 2 Od. iii. 23.

Scorns the base earth, and crowd below ;

And with a soaring wing still mounts on high.—CREECH.

THE philosophers of King Charles's reign were busy in finding out the art of flying. The famous Bishop Wilkins was so confident of success in it, that he says he does not question but in the next age it will be as usual to hear a man call for his wings when he is going a journey, as it is now to call for his boots. The humour so prevailed among the virtuosos of this reign, that they were actually making parties to go up to the moon together, and were more put to it in their thoughts how to meet with accommodations by the way, than how to get thither. Every one knows the story of the great lady\*, who at the same time was building castles in the air for their reception†. I always leave such trite quotations to my reader's private recollection. For which reason also I shall forbear extracting out of authors several instances of particular persons who have arrived at some perfection in this art, and exhibited specimens of it before

\* Margaret Dutchess of Newcastle.

† The Dutchess of Newcastle objected to Bishop Wilkins, the want of baiting-places in the way to his new world ; the bishop expressed his surprise that this objection should be made by a lady who had been all her life employed in building castles in the air.

multitudes of beholders. Instead of this I shall present my reader with the following letter from an artist, who is now taken up with this invention, and conceals his true name under that of Dædalus.

‘ MR. IRONSIDE,

‘ Knowing that you are a great encourager of ingenuity, I think fit to acquaint you that I have made a considerable progress in the art of flying. I flutter about my room two or three hours in a morning, and when my wings are on, can go above a hundred yards at a hop, step, and jump. I can fly already as well as a turkey-cock, and improve every day. If I proceed as I have begun, I intend to give the world a proof of my proficiency in this art. Upon the next public thanksgiving day it is my design to sit astride the dragon upon Bow steeple, from whence, after the first discharge of the Tower guns, I intend to mount into the air, fly over Fleet-street, and pitch upon the May-pole in the Strand. From thence, by a gradual descent, I shall make the best of my way for St. James’s-park, and light upon the ground near Rosamond’s-pond. This I doubt not will convince the world that I am no pretender; but before I set out, I shall desire to have a patent for making of wings, and that none shall presume to fly, under pain of death, with wings of any other man’s making. I intend to work for the court myself, and will have journeymen under me to furnish the rest of the nation. I likewise desire, that I may have the sole teaching of persons of quality, in which I shall spare neither time nor pains until I have made them as expert as myself. I will fly with the women upon my back for the first fortnight. I shall appear at the next masquerade dressed up in my feathers and plumage like an Indian prince, that the quality may see how pretty they will look in their travelling habits. You

know, Sir, there is an unaccountable prejudice to projectors of all kinds, for which reason when I talk of practising to fly, silly people think me an owl for my pains; but, Sir, you know better things. I need not enumerate to you the benefits which will accrue to the public from this invention; as how the roads of England will be saved when we travel through these new highways, and how all family accounts will be lessened in the article of coaches and horses. I need not mention post and packet-boats, with many other conveniences of life, which will be supplied this way. In short, Sir, when mankind are in possession of this art, they will be able to do more business in three-score and ten years, than they could do in a thousand by the methods now in use. I therefore recommend myself and art to your patronage, and am your most humble servant,

DÆDALUS.'

I have fully considered the project of these our modern Dædalists, and am resolved so far to discourage it, as to prevent any person flying in my time. It would fill the world with innumerable immoralities, and give such occasions for intrigues as people cannot meet with who have nothing but legs to carry them. You should have a couple of lovers make a midnight assignation upon the top of the monument, and see the cupola of St. Paul's covered with both sexes, like the outside of a pigeon-house. Nothing would be more frequent than to see a beau flying in at a garret-window, or a gallant giving chase to his mistress, like a hawk after a lark. There would be no walking in a shady wood without springing a convey of toasts. The poor husband could not dream what was doing over his head. If he were jealous indeed he might clip his wife's wings, but what would this avail when there were flocks of whore-masters perpetually hovering over his house? What concern

would the father of a family be in all the time his daughter was upon the wing? Every heiress must have an old woman flying at her heels. In short, the whole air would be full of this kind of gibier\*, as the French call it. I do allow, with my correspondent, that there would be much more business done than there is at present. However, should he apply for such a patent as he speaks of, I question not but there would be more petitions out of the city against it, than ever yet appeared against any other monopoly whatsoever. Every tradesman that cannot keep his wife a coach could keep her a pair of wings, and there is no doubt but she would be every morning and evening taking the air with them.

I have here only considered the ill consequences of this invention in the influence it would have on love-affairs. I have many more objections to make on other accounts; but these I shall defer publishing until I see my friend astride the dragon. ☞

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N<sup>o</sup> 113. TUESDAY, JULY 21, 1713.

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———Amphora cæpit  
 Institui; currente rotâ, cur urceus exit?

Hor. Ars Poet. ver. 21.

When you begin with so much pomp and show,  
 Why is the end so little and so low?—ROSCOMMON.

I LAST night received a letter from an honest citizen, who it seems is in his honey-moon. It is written by a plain man on a plain subject, but has an air of good sense and natural honesty in it, which may perhaps please the public as much as myself. I shall not therefore scruple the giving it a place in my paper,

\* Gibier signifies no more than flying-game.

which is designed for common use, and for the benefit of the poor as well as rich.

‘GOOD MR. IRONSIDE,

Cheapside, July 18.

‘I have lately married a very pretty body, who being something younger and richer than myself, I was advised to go a wooing to her in a finer suit of clothes than ever I wore in my life; for I love to dress plain, and suitable to a man of my rank. However, I gained her heart by it. Upon the wedding day I put myself, according to custom, in another suit, fire-new, with silver buttons to it. I am so out of countenance among my neighbours upon being so fine, that I heartily wish my clothes well worn out. I fancy every body observes me as I walk the street, and long to be in my old plain gear again. Besides, forsooth, they have put me in a silk night-gown and a gaudy fool’s cap, and make me now and then stand in the window with it. I am ashamed to be dandled thus, and cannot look in the glass without blushing to see myself turned into such a pretty little master. They tell me I must appear in my wedding-suit for the first month at least; after which I am resolved to come again to my every day’s clothes, for at present every day is Sunday with me. Now in my mind, Mr. Ironside, this is the wrongest way of proceeding in the world. When a man’s person is new and unaccustomed to a young body, he does not want any thing else to set him off. The novelty of the lover has more charms than a wedding-suit. I should think, therefore, that a man should keep his finery for the latter seasons of marriage, and not begin to dress until the honey-moon is over. I have observed at a lord-mayor’s feast that the sweetmeats do not make their appearance until people are cloyed with beef and mutton, and begin to lose their stomachs. But instead of this, we serve up delicacies

to our guests, when their appetites are keen, and coarse diet when their bellies are full. As bad as I hate my silver-buttoned coat and silk night-gown, I am afraid of leaving them off, not knowing whether my wife would not repent of her marriage when she sees what a plain man she has to her husband. Pray, Mr. Ironside, write something to prepare her for it, and let me know whether you think she can ever love me in a hair button. I am, &c.

‘P. S. I forgot to tell you of my white gloves, which they say, too, I must wear all the first month.’

My correspondent’s observations are very just, and may be useful in low life; but to turn them to the advantage of people in higher stations, I shall raise the moral, and observe something parallel to the wooing and wedding-suit, in the behaviour of persons of figure. After long experience in the world, and reflections upon mankind, I find one particular occasion of unhappy marriages, which, though very common, is not very much attended to. What I mean is this: every man in the time of courtship, and in the first entrance of marriage, puts on a behaviour like my correspondent’s holiday suit, which is to last no longer than until he is settled in the possession of his mistress. He resigns his inclinations and understanding to her humour and opinion. He neither loves nor hates, nor talks nor thinks, in contradiction to her. He is controlled by a nod, mortified by a frown, and transported by a smile. The poor young lady falls in love with this supple creature, and expects of him the same behaviour for life. In a little time she finds that he has a will of his own, that he pretends to dislike what she approves, and that instead of treating her like a goddess, he uses her like a woman. What still makes the misfortune worse, we find the most abject flat-

terers degenerate into the greatest tyrants. This naturally fills the spouse with sullenness and discontent, spleen and vapour, which, with a little discreet management, make a very comfortable marriage. I very much approve of my friend Tom Truelove in this particular. Tom made love to a woman of sense, and always treated her as such during the whole time of courtship. His natural temper and good breeding hindered him from doing any thing disagreeable, as his sincerity and frankness of behaviour made him converse with her, before marriage, in the same manner he intended to continue to do afterward. Tom would often tell her, 'Madam, you see what a sort of man I am. If you will take me with all my faults about me, I promise to mend rather than grow worse.' I remember Tom was once hinting his dislike of some little trifle his mistress had said or done. Upon which she asked him how he would talk to her after marriage, if he talked at this rate before? 'No, Madam,' says Tom, 'I mention this now because you are at your own disposal; were you at mine I should be too generous to do it.' In short, Tom succeeded, and has ever since been better than his word. The lady has been disappointed on the right side, and has found nothing more disagreeable in the husband than she discovered in the lover.



N° 114. WEDNESDAY, JULY 22, 1713.

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*Alveos accipite, et ceris opus infundite :*

*Fuci recusant, apibus conditio placet.*

PHÆDR. 3 Fab. xiii. 9.

Take the hives, and empty your work into the combs ;

The drones refuse, the bees accept the proposal.

I THINK myself obliged to acquaint the public that the lion's head, of which I advertised them about a fortnight ago, is now erected at Button's coffee-house in Russel-street, Covent-garden, where it opens its mouth at all hours for the reception of such intelligence as shall be thrown into it. It is reckoned an excellent piece of workmanship, and was designed by a great hand in imitation of the antique Ægyptian lion, the face of it being compounded out of that of a lion and a wizard. The features are strong and well furrowed. The whiskers are admired by all that have seen them. It is planted on the western side of the coffee-house, holding its paws under the chin upon a box, which contains every thing that he swallows. He is indeed a proper emblem of knowledge and action, being all head and paws. I need not acquaint my readers, that my lion, like a moth, or book-worm, feeds upon nothing but paper, and shall only beg of them to diet him with wholesome and substantial food. I must therefore desire that they will not gorge him either with nonsense or obscenity; and must likewise insist, that his mouth be not defiled with scandal, for I would not make use of him to revile the human species, and satirize those who are his betters. I shall not suffer him to worry any man's reputation, nor indeed fall on any person what-



soever, such only excepted as disgrace the name of this generous animal, and under the title of lions contrive the ruin of their fellow-subjects. I must desire, likewise, that intriguers will not make a pimp of my lion, and by his means convey their thoughts to one another. Those who are read in the history of the popes, observe that the Leos have been the best, and the Innocents the worst, of that species, and I hope that I shall not be thought to derogate from my lion's character, by representing him as such a peaceable, good-natured, well-designing, beast.

I intend to publish once every week, 'the roarings of the lion,' and hope to make him roar so loud as to be heard all over the British nation.

If my correspondents will do their parts in prompting him, and supplying him with suitable provision, I question not but the lion's head will be reckoned the best head in England.

There is a notion generally received in the world that a lion is a dangerous creature to all women who are not virgins: which may have given occasion to a foolish report, that my lion's jaws are so contrived, as to snap the hands of any of the female sex, who are not thus qualified to approach it with safety. I shall not spend much time in exposing the falsity of this report, which I believe will not weigh any thing with women of sense. I shall only say, that there is not one of the sex in all the neighbourhood of Covent-garden, who may not put her hand in his mouth with the same security as if she were a vestal. However, that the ladies may not be deterred from corresponding with me by this method, I must acquaint them that the coffee-man has a little daughter of about four years old, who has been virtuously educated, and will lend her hand upon this occasion to any lady that shall desire it of her.

In the mean time I must farther acquaint my fair

readers, that I have thoughts of making a farther provision for them at my ingenious friend Mr. Motteux's, or at Corticelli's, or some other place frequented by the wits and beauties of the sex. As I have here a lion's head for the men, I shall there erect a unicorn's head for the ladies, and will so contrive it, that they may put in their intelligence at the top of the horn, which shall convey it into a little receptacle at the bottom prepared for that purpose. Out of these two magazines I shall supply the town from time to time with what may tend to their edification, and at the same time carry on an epistolary correspondence between the two heads, not a little beneficial both to the public and to myself. As both these monsters will be very insatiable, and devour great quantities of paper, there will be no small use redound from them to that manufacture in particular.

The following letter having been left with the keeper of the lion, with a request from the writer that it may be the first morsel which is put into his mouth, I shall communicate it to the public as it came to my hand, without examining whether it be proper nourishment, as I intend to do for the future.

‘MR. GUARDIAN,

‘Your predecessor, the Spectator, endeavoured, but in vain, to improve the charms of the fair sex, by exposing their dress whenever it launched into extremities. Among the rest, the great petticoat came under his consideration; but in contradiction to whatever he has said, they still resolutely persist in this fashion. The form of their bottom is not, I confess, altogether the same; for whereas before it was of an orbicular make, they now look as if they were pressed, so that they seem to deny access to any part but the middle. Many are the inconveniences that accrue to her Majesty's loving subjects from the said petti-

coats, as hurting men's shins, sweeping down the wares of industrious females in the streets, &c. I saw a young lady fall down the other day; and believe me, Sir, she very much resembled an overturned bell without a clapper. Many other disasters I could tell you of, that befall themselves, as well as others, by means of this unwieldy garment. I wish, Mr. Guardian, you would join with me in shewing your dislike of such a monstrous fashion; and I hope, when the ladies see it is the opinion of two of the wisest men in England, they will be convinced of their folly. I am, Sir,

Your daily reader and admirer, TOM PLAIN.'

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N<sup>o</sup> 115. THURSDAY, JULY 23, 1713.

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Ingenium par materiæ—— Juv. Sat. i. 151.

A genius equal to the subject.

WHEN I read rules of criticism, I immediately inquire after the works of the author who has written them, and by that means discover what it is he likes in a composition; for there is no question but every man aims at least at what he thinks beautiful in others. If I find, by his own manner of writing, that he is heavy and tasteless, I throw aside his criticisms with a secret indignation, to see a man without genius or politeness dictating to the world on subjects which I find are above his reach.

If the critic has published nothing but rules and observations in criticism, I then consider whether there be a propriety and elegance in his thoughts and words, clearness and delicacy in his remarks, wit and good-breeding in his raillery; but if, in the place of

all these, I find nothing but dogmatical stupidity, I must beg such a writer's pardon, if I have no manner of deference for his judgment, and refuse to conform myself to his taste.

So Macer and Mundungus school the times,  
And write in rugged prose the softer rules of rhymes.  
Well do they play the careful critic's part,  
Instructing doubly by their matchless art:  
Rules for good verse they first with pains indite,  
Then shew us what are bad by what they write.

MR. CONGREVE to Sir R. TEMPLE.

The greatest critics among the ancients are those who have the most excelled in all other kinds of composition, and have shewn the height of good writing even in the precepts which they have given for it.

Among the moderns likewise no critic has ever pleased, or been looked upon as authentic, who did not shew by his practice that he was a master of the theory. I have now one before me, who, after having given many proofs of his performances both in poetry and prose, obliged the world with several critical works. The author I mean is Strada. His prolusion\* on the style of the most famous among the ancient Latin poets who are extant, and have written in epic verse, is one of the most entertaining, as well as the most just pieces of criticism that I have ever read; I shall make the plan of it the subject of this day's paper.

It is commonly known that Pope Leo the Tenth was a great patron of learning, and used to be present at the performances, conversations, and disputes, of all the most polite writers of his time. Upon this bottom Strada founds the following narrative. When this pope was at his villa, that stood upon an eminence on the banks of the Tiber, the poets contrived the following pageant or machine for his entertainment.

\* Stradæ Prol. Acad. lib. ii. Prol. Poet. v.

They made a huge floating mountain, that was split at the top in imitation of Parnassus. There were several marks on it that distinguished it for the habitations of heroic poets. Of all the muses Calliope only made her appearance. It was covered up and down with groves of laurel. Pegasus appeared hanging off the side of a rock, with a fountain running from his heel. This floating Parnassus fell down the river to the sound of trumpets, and in a kind of epic measure, for it was rowed forward by six huge wheels, three on each side, that by their constant motion carried on the machine, until it arrived before the pope's villa.

The representatives of the ancient poets were disposed in stations suitable to their respective characters. Statius was posted on the highest of the two summits, which was fashioned in the form of a precipice, and hung over the rest of the mountain in a dreadful manner, so that people regarded him with the same terror and curiosity as they look upon a daring rope-dancer whom they expect to fall every moment.

Claudian was seated on the other summit, which was lower, and at the same time more smooth and even than the former. It was observed likewise to be more barren, and to produce, on some spots of it, plants that are unknown to Italy, and such as the gardeners call exotics.

Lucretius was very busy about the roots of the mountains, being wholly intent upon the motion and management of the machine, which was under his conduct, and was indeed of his invention. He was sometimes so engaged among the wheels, and covered with machinery, that not above half the poet appeared to the spectators, though at other times, by the working of the engines, he was raised up, and became as conspicuous as any of the brotherhood.

Ovid did not settle in any particular place, but ranged over all Parnassus with great nimbleness and activity. But as he did not much care for the toil and pains that were requisite to climb the upper part of the hill, he was generally roving about the bottom of it.

But there was none who was placed in a more eminent station, and had a greater prospect under him, than Lucan. He vaulted upon Pegasus with all the heat and intrepidity of youth, and seemed desirous of mounting into the clouds upon the back of him. But as the hinder feet of the horse stuck to the mountain, while the body reared up in the air, the poet with great difficulty kept himself from sliding off his back, insomuch that the people often gave him for gone, and cried out every now and then that he was tumbling.

Virgil, with great modesty in his looks, was seated by Calliope in the midst of a plantation of laurels, which grew thick about him, and almost covered him with their shade. He would not, perhaps, have been seen in this retirement, but that it was impossible to look upon Calliope, without seeing Virgil at the same time.

This poetical masquerade was no sooner arrived before the pope's villa, but they received an invitation to land, which they did accordingly. The hall prepared for their reception was filled with an audience of the greatest eminence for quality and politeness. The poets took their places, and repeated each of them a poem written in the style and spirit of those immortal authors whom they represented. The subject of these several poems, with the judgment passed upon each of them, may be an agreeable entertainment for another day's paper.



N<sup>o</sup> 116. FRIDAY, JULY 24, 1713.

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Ridiculum acri

Fortius et melius——— HOR. 1 Sat. x. 14.

A jest in scorn points out, and hits the thing,  
More home than the morosest satire's sting.

THERE are many little enormities in the world, which our preachers would be very glad to see removed; but at the same time dare not meddle with them, for fear of betraying the dignity of the pulpit. Should they recommend the tucker in a pathetic discourse, their audiences would be apt to laugh out. I knew a parish, where the top-woman of it used always to appear with a patch upon some part of her forehead. The good man of the place preached at it with great zeal for almost a twelvemonth; but instead of fetching out the spot which he perpetually aimed at, he only got the name of Parson Patch for his pains. Another is to this day called by the name of Doctor Topknot, for reasons of the same nature. I remember the clergy, during the time of Cromwell's usurpation, were very much taken up in reforming the female world, and shewing the vanity of those outward ornaments in which the sex so much delights. I have heard a whole sermon against a white-wash, and have known a coloured riband made the mark of the unconverted. The clergy of the present age are not transported with these indiscreet fervours, as knowing that it is hard for a reformer to avoid ridicule, when he is severe upon subjects which are rather apt to produce mirth than seriousness. For this reason, I look upon myself to be of great use to these good men. While they are employed in extirpating mortal sins, and crimes of a higher nature, I should

be glad to rally the world out of indecencies and venial transgressions. While the doctor is curing distempers that have the appearance of danger or death in them, the merry-andrew has his separate packet for the megrims and tooth-ache.

This much I thought fit to premise before I resume the subject which I have already handled, I mean the naked bosoms of our British ladies. I hope they will not take it ill of me, if I still beg that they will be covered. I shall here present them with a letter on that particular, as it was yesterday conveyed to me through the lion's mouth. It comes from a quaker, and is as follows :

‘ NESTOR IRONSIDE,

‘ Our friend slike thee. We rejoyce to find thou beginnest to have a glimmering of the light in thee. We shall pray for thee, that thou mayest be more and more enlightened. Thou givest good advice to the women of this world to clothe themselves like unto our friends, and not to expose their fleshly temptations, for it is against the record. Thy lion is a good lion ; he roareth loud, and is heard a great way, even unto the sink of Babylon ! for the scarlet whore is governed by the voice of thy lion. Look on his order.

“ Rome, July 8, 1713. A placard is published here, forbidding women of whatsoever quality, to go with naked breasts ; and the priests are ordered not to admit the transgressors of this law to confession, nor to communion, neither are they to enter the cathedrals, under severe penalties.”

‘ These lines are faithfully copied from the nightly paper, with this title written over it, ‘ The Evening Post, from Saturday, July the eighteenth, to Tuesday, July the twenty-first.”


‘ Seeing thy lion is obeyed at this distance, we hope



the foolish women in thy own country will listen to thy admonitions. Otherwise thou art desired to make him still roar till all the beasts of the forest shall tremble. I must again repeat unto thee, friend Nestor, the whole brotherhood have great hopes of thee, and expect to see thee so inspired with the light, as thou mayest speedily become a great preacher of the word. I wish it heartily.

Thine, in every thing that is praiseworthy,  
TOM TREMBLE.'

Tom's Coffee-house, in Birchin-lane,  
the 23d day of the month called July.

It happens very oddly that the pope and I should have the same thoughts much about the same time. My enemies will be apt to say, that we hold a correspondence together, and act by concert in this matter. Let that be as it will, I shall not be ashamed to join with his holiness in those particulars which are indifferent between us, especially when it is for the reformation of the finer half of mankind. We are both of us about the same age, and consider this fashion in the same view. I hope that it will not be able to resist his bull and my lion. I am only afraid that our ladies will take occasion from hence to shew their zeal for the Protestant religion, and pretend to expose their naked bosoms only in opposition to Popery. 

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N° 117. SATURDAY, JULY 25, 1713.

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Cura pii Diis sunt— OVID. Met. viii. 724.

The good are Heaven's peculiar care.

LOOKING over the late edition of Monsieur Boileau's Works, I was very much pleased with the article

which he has added to his notes on the translation of Longinus. He there tells us, that the sublime in writing rises either from the nobleness of the thought, the magnificence of the words, or the harmonious and lively turn of the phrase, and that the perfect sublime arises from all these three in conjunction together. He produces an instance of this perfect sublime in four verses from the *Athalia* of Monsieur Racine. When Abner, one of the chief officers of the court, represents to Joad the high-priest, that the queen was incensed against him, the high-priest, not in the least terrified at the news, returns this answer :

*Celui qui met un frein à la fureur des flots,  
Sçait aussi des méchans arrêter les complots.  
Soumis avec respect à sa volonté sainte,  
Je crains Dieu, cher Abner, et n'ai point d'autre crainte.*

‘ He who ruleth the raging of the sea, knows also how to check the designs of the ungodly. I submit myself with reverence to his holy will. O Abner, I fear my God, and I fear none but him.’ Such a thought gives no less a sublimity to human nature, than it does to good writing. This religious fear, when it is produced by just apprehensions of a Divine Power, naturally overlooks all human greatness that stands in competition with it, and extinguishes every other terror that can settle itself in the heart of man ; it lessens and contracts the figure of the most exalted persons ; it disarms the tyrant and executioner ; and represents to our minds the most enraged and the most powerful as altogether harmless and impotent.

There is no true fortitude which is not founded upon this fear, as there is no other principle of so settled and fixed a nature. Courage that grows from constitution very often forsakes a man when he has occasion for it ; and when it is only a kind of instinct in the soul, breaks out on all occasions without judgment or discretion. That courage which pro-

ceeds from the sense of our duty, and from the fear of offending Him that made us, acts always in a uniform manner, and according to the dictates of right reason.

What can the man fear, who takes care in all his actions to please a Being that is omnipotent? A Being who is able to crush all his adversaries? A Being that can divert any misfortune from befalling him, or turn any such misfortune to his advantage? The person who lives with this constant and habitual regard to the great superintendant of the world, is indeed sure that no real evil can come into his lot. Blessings may appear under the shape of pains, losses, and disappointments; but let him have patience, and he will see them in their proper figures. Dangers may threaten him, but he may rest satisfied that they will either not reach him, or that, if they do, they will be the instruments of good to him. In short, he may look upon all crosses and accidents, sufferings and afflictions, as means which are made use of to bring him to happiness. This is even the worst of that man's condition whose mind is possessed with the habitual fear of which I am now speaking. But it very often happens, that those which appear evils in our own eyes, appear also as such to Him who has human nature under his care; in which case they are certainly averted from the person who has by this virtue made himself an object of Divine Favour. Histories are full of instances of this nature, where men of virtue have had extraordinary escapes out of such dangers as have enclosed them, and which have seemed inevitable.

There is no example of this kind in pagan history which more pleases me, than that which is recorded in the life of Timoleon. This extraordinary man was famous for referring all his successes to Providence. Cornelius Nepos acquaints us that he had in his house

a private chapel, in which he used to pay his devotions to the goddess who represented Providence among the heathens. I think no man was ever more distinguished by the Deity, whom he blindly worshipped, than the great person I am speaking of in several occurrences of his life; but particularly in the following one, which I shall relate out of Plutarch,

Three persons had entered into a conspiracy to assassinate Timoleon, as he was offering up his devotions in a certain temple. In order to it, they took their several stands in the most convenient places for their purpose. As they were waiting for an opportunity to put their design in execution, a stranger having observed one of the conspirators, fell upon him and slew him. Upon which the other two, thinking their plot had been discovered, threw themselves at Timoleon's feet, and confessed the whole matter. The stranger, upon examination, was found to have understood nothing of the intended assassination; but having several years before had a brother killed by the conspirator, whom he here put to death, and having until now sought in vain for an opportunity of revenge, he chanced to meet the murderer in the temple, who had planted himself there for the above-mentioned purpose. Plutarch cannot forbear, on this occasion, speaking with a kind of rapture on the schemes of Providence; which, in this particular, had so contrived it, that the stranger should, for so great a space of time, be debarred the means of doing justice to his brother, until by the same blow that revenged the death of one innocent man, he preserved the life of another.

For my own part, I cannot wonder that a man of Timoleon's religion, should have his intrepidity and firmness of mind; or that he should be distinguished by such a deliverance, as I have here related.



N<sup>o</sup> 118. MONDAY, JULY 27, 1713.

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—Largitor ingenî  
 Venter—— Pers. Prol. ver. 10.  
 Witty want.—DRYDEN.

I AM very well pleased to find that my lion has given such universal content to all that have seen him. He has had a greater number of visitants than any of his brotherhood in the Tower. I this morning examined his maw, where among much other food I found the following delicious morsels.

‘To NESTOR IRONSIDE, Esq.

‘MR. GUARDIAN,

‘I am a daily peruser of your papers. I have read over and over your discourse concerning the tucker; as likewise your paper of Thursday the 16th instant, in which you say it is your intention to keep a watchful eye over every part of the female sex, and to regulate them from head to foot. Now, Sir, being by profession a mantua-maker, who am employed by the most fashionable ladies about town, I am admitted to them freely at all hours; and seeing them both drest and undrest, I think there is no person better qualified than myself to serve you (if your honour pleases) in the nature of a lioness. I am in the whole secret of their fashion; and if you think fit to entertain me in this character, I will have a constant watch over them, and doubt not I shall send you from time to time such private intelligence, as you will find of use to you in your future papers.

‘Sir, this being a new proposal, I hope you will not let me lose the benefit of it; but that you will first hear me roar before you treat with any body else.

As a sample of my intended services, I give you this timely notice of an improvement you will shortly see in the exposing of the female chest, which in defiance of your gravity is going to be uncovered yet more and more ; so that, to tell you truly, Mr. Ironside, I am in some fear lest my profession should in a little time become wholly unnecessary. I must here explain to you a small covering, if I may call it so, or rather an ornament for the neck, which you have not yet taken notice of. This consists of a narrow lace, or a small skirt of fine ruffled linen, which runs along the upper part of the stays before, and crosses the breasts without rising to the shoulders ; and being as it were a part of the tucker, yet kept in use, is therefore by a particular name called the modesty-piece. Now, Sir, what I have to communicate to you at present is, that at a late meeting of the stripping ladies, in which were present several eminent toasts and beauties, it was resolved for the future to lay the modesty-piece wholly aside. It is intended at the same time to lower the stays considerably before, and nothing but the unsettled weather has hindered this design from being already put in execution. Some few indeed objected to this last improvement, but were overruled by the rest, who alleged it was their intention, as they ingeniously expressed it, to level their breast-works entirely, and to trust to no defence but their own virtue.

I am, Sir (if you please), your secret servant,  
LEONILLA FIGLEAF.'

' DEAR SIR,

' As by name, and duty bound, I yesterday brought in a prey of paper for my patron's dinner ; but by the forwardness of his paws, he seemed ready to put it into his own mouth, which does not enough resemble its prototypes, whose throats are open sepul-

chres. I assure you, Sir, unless he gapes wider he will sooner be felt than heard. Witness my hand,

JACKALL.'

'TO NESTOR IRONSIDE, Esq.

'SAGE NESTOR,

'Lions being esteemed by naturalists the most generous of beasts, the noble and majestic appearance they make in poetry, wherein they so often represent the hero himself, made me always think that name very ill applied to a profligate set of men, at present going about seeking whom to devour: and though I cannot but acquiesce in your account of the derivation of that title to them, it is with great satisfaction I hear you are about to restore them to their former dignity, by producing one of that species so public-spirited, as to roar for reformation of manners. "I will roar," says the Clown in Shakspeare, "that it will do any man's heart good to hear me; I will roar, that I will make the duke say, Let him roar again, let him roar again." Such success, and such applause, I do not question but your lion will meet with, whilst, like that of Samson, his strength shall bring forth sweetness, and his entrails abound with honey.

'At the time that I congratulate with the republic of beasts upon this honour done to their king, I must condole with us poor mortals, who by distance of place are rendered incapable of paying our respects to him, with the same assiduity as those who are ushered into his presence by the discreet Mr. Button. Upon this account, Mr. Ironside, I am become a suitor to you, to constitute an out-riding lion; or, if you please, a jackall or two, to receive and remit our homage in a more particular manner than is hitherto provided. As it is, our tenders of duty every now and then miscarry by the way; at least the natural self-love that makes us unwilling to think any thing


that comes from us worthy of contempt, inclines us to believe so. Methinks it were likewise necessary to specify, by what means a present from a fair hand may reach his brindled majesty; the place of his residence being very unfit for a lady's personal appearance.

I am,

Your most constant reader and admirer,  
N. R.'

'DEAR NESTOR,

'It is a well known proverb in certain parts of this kingdom, "Love me, love my dog;" and I hope you will take it as a mark of my respect for your person that I here bring a bit for your lion.\*\*\*'

What follows being secret history, it will be printed in other papers; wherein the lion will publish his private intelligence. 

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N<sup>o</sup> 119. TUESDAY, JULY 28, 1713.

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—poetarum veniet manus, auxilio quæ  
Sit mihi — Hor. 1 Sat. iv. 141.

A band of poets to my aid I'll call.—CREECH.

THERE is nothing which more shews the want of taste and discernment in a writer than the decrying of any author in gross; especially of an author who has been the admiration of multitudes, and that too in several ages of the world. This however is the general practice of all illiterate and undistinguishing critics. Because Homer and Virgil and Sophocles have been commended by the learned of all times, every scribbler who has no relish of their beauties, gives himself an air of rapture when he speaks of



them. But as he praises these he knows not why, there are others whom he depreciates with the same vehemence, and upon the same account. We may see after what a different manner Strada proceeds in his judgment on the Latin poets; for I intend to publish, in this paper, a continuation of that prolusion which was the subject of the last Thursday\*. I shall therefore give my reader a short account in prose of every poem which was produced in the learned assembly there described; and if he is thoroughly conversant in the works of those ancient authors, he will see with how much judgment every subject is adapted to the poet who makes use of it, and with how much delicacy every particular poet's way of writing is characterized in the censure that is passed upon it. Lucan's representative was the first who recited before that august assembly. As Lucan was a Spaniard, his poem does honour to that nation, which at the same time makes the romantic bravery in the hero of it more probable.

Alphonso was the governor of a town invested by the Moors. During the blockade they made his only son their prisoner, whom they brought before their walls, and exposed to his father's sight, threatening to put him to death, if he did not immediately give up the town. The father tells them if he had a hundred sons he would rather see them all perish, than do an ill action, or betray his country. 'But,' says he, 'if you take a pleasure in destroying the innocent, you may do it if you please: behold a sword for your purpose.' Upon which he threw his sword from the wall, returned to his palace, and was able, at such a juncture, to sit down to the repast which was prepared for him. He was soon raised by the shouts of the enemy, and the cries of the besieged. Upon returning again to the walls, he saw his son

\* See No. 115, and for the conclusion No. 122.

lying in the pangs of death ; but far from betraying any weakness at such a spectacle, he upbraids his friends for their sorrow, and returns to finish his repast.

Upon the recital of this story, which is exquisitely drawn up in Lucan's spirit and language, the whole assembly declared their opinion of Lucan in a confused murmur. The poem was praised or censured according to the prejudices which every one had conceived in favour or disadvantage of the author. These were so very great, that some had placed him, in their opinions, above the highest, and others beneath the lowest of the Latin poets. Most of them however agreed, that Lucan's genius was wonderfully great, but at the same time too haughty and headstrong to be governed by art, and that his style was like his genius, learned, bold, and lively, but withal too tragical and blustering. In a word, that he chose rather a great than a just reputation ; to which they added, that he was the first of the Latin poets who deviated from the purity of the Roman language.

The representative of Lucretius told the assembly, that they should soon be sensible of the difference between a poet who was a native of Rome, and a stranger who had been adopted into it ; after which he entered upon his subject, which I find exhibited to my hand in a speculation of one of my predecessors\*.

Strada, in the person of Lucretius, gives an account of a chimerical correspondence between two friends by the help of a certain loadstone, which had such a virtue in it, that if it touched two several needles, when one of the needles so touched began to move, the other, though at never so great a distance, moved at the same time, and in the same man-

\* See Spect. No. 241, by Addison, who copies this whole paragraph verbatim from himself.

ner. He tells us, that two friends, being each of them possessed of one of these needles, made a kind of dial-plate, inscribing it with the four-and-twenty letters, in the same manner as the hours of the day are marked upon the ordinary dial-plate. Then they fixed one of the needles on each of these plates in such a manner that it could move round without impediment, so as to touch any of the four-and-twenty letters. Upon their separating from one another into distant countries, they agreed to withdraw themselves punctually into their closets at a certain hour of the day, and to converse with one another by means of this their invention. Accordingly, when they were some hundred miles asunder, each of them shut himself up in his closet at the time appointed, and immediately cast his eyes upon his dial-plate. If he had a mind to write any thing to his friend, he directed his needle to every letter that formed the words which he had occasion for, making a little pause at the end of every word or sentence to avoid confusion. The friend, in the meanwhile, saw his own sympathetic needle moving of itself to every letter, which that of his correspondent pointed at. By this means they talked together across a whole continent, and conveyed their thoughts to one another in an instant over cities or mountains, seas or deserts.

The whole audience were pleased with the artifice of the poet who represented Lucretius, observing very well how he had laid asleep their attention to the simplicity of his style in some of his verses, and to the want of harmony in others, by fixing their minds to the novelty of his subject, and to the experiment which he related. Without such an artifice they were of opinion that nothing would have sounded more harsh than Lucretius's diction and numbers. But it was plain that the more learned part of the as-

sembly were quite of another mind. These allowed that it was peculiar to Lucretius, above all other poets, to be always doing or teaching something, that no other style was so proper to teach in, or gave a greater pleasure to those who had a true relish for the Roman tongue. They added farther, that if Lucretius had not been embarrassed with the difficulty of his matter, and a little led away by an affectation of antiquity, there could not have been any thing more perfect than his poem.

Claudian succeeded Lucretius, having chosen for his subject the famous contest between the nightingale and the lutanist, which every one is acquainted with, especially since Mr. Philips has so finely improved that hint in one of his pastorals.

He had no sooner finished, but the assembly rung with acclamations made in his praise. His first beauty, which every one owned, was the great clearness and perspicuity which appeared in the plan of his poem. Others were wonderfully charmed with the smoothness of his verse and the flowing of his numbers, in which there were none of those elisions and cuttings off so frequent in the works of other poets. There were several, however, of a more refined judgment, who ridiculed that infusion of foreign phrases with which he had corrupted the Latin tongue, and spoke with contempt of the equability of his numbers, that cloyed and satiated the ear for want of variety: to which they likewise added, a frequent and unseasonable affectation of appearing sonorous and sublime.

The sequel of this prolusion shall be the work of another day\*.



\* See Strada, lib. ii. Prol. 6.

N<sup>o</sup> 120. WEDNESDAY, JULY 29, 1713.

—Nothing lovelier can be found  
In woman, than to study household good,  
And good works in her husband to promote.—MILTON.

## A BIT FOR THE LION.

‘SIR,

‘As soon as you have set up your unicorn\*, there is no question but the ladies will make him push very furiously at the men; for which reason I think it is good to be before hand with them, and make the lion roar aloud at female irregularities. Among these, I wonder how their gaming has so long escaped your notice. You, who converse with the sober family of the Lizards, are perhaps a stranger to these viragos; but what would you say, should you see the Sparkler shaking her elbow for a whole night together, and thumping the table with a dice-box? Or, how would you like to hear the good widow-lady herself returning to her house at midnight, and alarming the whole street with a most enormous rap, after having sat up until that time at crimp or ombre? Sir, I am the husband of one of these female gamesters, and a great loser by it, both in my rest and my pocket. As my wife reads your papers, one upon this subject might be of use both to her, and

Your humble servant.’

I should ill deserve the name of Guardian, did I not caution all my fair wards against a practice which when it runs to excess, is the most shameful but one that the female world can fall into. The ill consequences of it are more than can be contained in this paper. However, that I may proceed in me-

thod, I shall consider them; first, as they relate to the mind; secondly, as they relate to the body.

Could we look into the mind of a female gamester, we should see it full of nothing but trumps and matadores. Her slumbers are haunted with kings, queens, and knaves. The day lies heavy upon her until the play-season returns, when for half a dozen hours together all her faculties are employed in shuffling, cutting, dealing, and sorting out a pack of cards, and no ideas to be discovered in a soul which calls itself rational, excepting little square figures of painted and spotted paper. Was the understanding, that divine part in our composition, given for such a use? Is it thus that we improve the greatest talent human nature is endowed with? What would a superior being think were he shewn this intellectual faculty in a female gamester, and at the same time told, that it was by this she was distinguished from brutes, and allied to angels?

When our women thus fill their imaginations with pips and counters, I cannot wonder at the story I have lately heard of a new-born child that was marked with the five of clubs.

Their passions suffer no less by this practice than their understandings and imaginations. What hope and fear, joy and anger, sorrow and discontent, break out all at once in a fair assembly upon so noble an occasion as that of turning up a card! Who can consider without a secret indignation that all those affections of the mind which should be consecrated to their children, husbands, and parents, are thus vilely prostituted and thrown away upon a hand at loo! For my own part, I cannot but be grieved when I see a fine woman fretting and bleeding inwardly from such trivial motives; when I behold the face of an angel agitated and discomposed by the heart of a fury.

Our minds are of such a make, that they naturally give themselves up to every diversion which they are much accustomed to; and we always find that play, when followed with assiduity, engrosses the whole woman. She quickly grows uneasy in her own family, takes but little pleasure in all the domestic innocent endearments of life, and grows more fond of Pam, than of her husband. My friend Theophrastus, the best of husbands and of fathers, has often complained to me, with tears in his eyes, of the late hours he is forced to keep if he would enjoy his wife's conversation. 'When she returns to me with joy in her face, it does not arise,' says he, 'from the sight of her husband, but from the good luck she has had at cards. On the contrary,' says he, 'if she has been a loser, I am doubly a sufferer by it. She comes home out of humour, is angry with every body, displeased with all I can do or say, and in reality for no other reason, but because she has been throwing away my estate.' What charming bedfellows and companions for life are men likely to meet with that choose their wives out of such women of vogue and fashion! What a race of worthies, what patriots, what heroes, must we expect from mothers of this make?

I come in the next place to consider the ill consequences which gaming has on the bodies of our female adventurers. It is so ordered that almost every thing which corrupts the soul decays the body. The beauties of the face and mind are generally destroyed by the same means. This consideration should have particular weight with the female world, who were designed to please the eye and attract the regards of the other half of the species. Now there is nothing that wears out a fine face like the vigils of the card-table, and those cutting passions which naturally attend them. Hollow eyes, haggard looks, and pale complexions, are the natural indications of a female

gamester. Her morning sleeps are not able to repair her midnight watchings. I have known a woman carried off half-dead from basset; and have many a time grieved to see a person of quality gliding by me in her chair at two o'clock in the morning, and looking like a spectre amidst a glare of flambeaux. In short, I never knew a thorough-paced female gamester hold her beauty two winters together.

But there is still another case in which the body is more endangered than in the former. All play-debts must be paid in specie, or by an equivalent. The man that plays beyond his income pawns his estate; the woman must find out something else to mortgage, when her pin-money is gone. The husband has his lands to dispose of, the wife her person. Now when the female body is once dipped, if the creditor be very importunate, I leave my reader to consider the consequences.




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## N<sup>o</sup> 121. THURSDAY, JULY 30, 1713.

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Hinc exaudiri gemitus, iræque leonum.—VIRG. *Æn.* vii. 15.

Hence to our ear the roar of lions came.

### ROARINGS OF THE LION.

‘ OLD NESTOR,

‘ EVER since the first notice you gave of the erection of that useful monument of your’s in Button’s coffee-house, I have had a restless ambition to imitate the renowned London Prentice, and boldly venture my hand down the throat of your lion. The subject of this letter is the relation of a club whereof I am member, and which has made a considerable noise of late, I mean the Silent club. The year of our in-



stitution is 1694, the number of members twelve, and the place of our meeting is Dumb's-alley, in Holborn. We look upon ourselves as the relics of the old Pythagoreans, and have this maxim in common with them, which is the foundation of our design, that "Talking spoils company." The president of our society is one who was born deaf and dumb, and owes that blessing to nature, which in the rest of us is owing to industry alone. I find upon inquiry, that the greater part of us are married men, and such whose wives are remarkably loud at home. Hither we fly for refuge, and enjoy at once the two greatest and most valuable blessings, company and retirement. When that eminent relation of yours, the Spectator, published his weekly papers, and gave us that remarkable account of his silence (for you must know, though we do not read, yet we inspect all such useful essays), we seemed unanimous to invite him to partake our secrecy, but it was unluckily objected, that he had just then published a discourse of his at his own club, and had not arrived to that happy inactivity of the tongue, which we expected from a man of his understanding. You will wonder, perhaps, how we managed this debate; but it will be easily accounted for, when I tell you that our fingers are as nimble, and as infallible interpreters of our thoughts, as other men's tongues are; yet even this mechanic eloquence is only allowed upon the weightiest occasions. We admire the wise institutions of the Turks, and other Eastern nations, where all commands are performed by officious mutes; and we wonder that the polite courts of Christendom should come so far short of the majesty of barbarians. Ben Jonson has gained an eternal reputation among us by his play called *The Silent Woman*. Every member here is another Morose\* while the club is sitting,

\* The name of a character in *The Silent Woman*.

but at home may talk as much and as fast as his family occasions require, without breach of statute. The advantages we find from this quaker-like assembly are many. We consider, that the understanding of a man is liable to mistakes, and his will fond of contradictions; that disputes, which are of no weight in themselves, are often very considerable in their effects. The disuse of the tongue is the only effectual remedy against these. All party concerns, all private scandal, all insults over another man's weaker reasons, must there be lost, where no disputes arise. Another advantage which follows from the first (and which is very rarely to be met with) is, that we are all upon the same level in conversation. A wag of my acquaintance used to add a third, viz. that if ever we do debate, we are sure to have all our arguments at our fingers' ends. Of all Longinus's remarks, we are most enamoured with that excellent passage, where he mentions Ajax's silence as one of the noblest instances of the sublime; and, if you will allow me to be free with a namesake of yours, I should think that the everlasting story-teller Nestor\*, had he been likened to the ass instead of our hero, he had suffered less by the comparison.

‘I have already described the practice and sentiments of this society, and shall but barely mention the report of the neighbourhood, that we are not only as mute as fishes, but that we drink like fishes too; that we are like the Welshman's owl, though we do not sing, we pay it off with thinking. Others take us for an assembly of disaffected persons; nay, their zeal to the government has carried them so far as to send, last week, a party of constables to surprise us. You may easily imagine how exactly we represented the Roman senators of old, sitting with majestic silence,

\* Meaning the character exhibited under the name of Nestor in Homer's Poems.

and undaunted at the approach of an army of Gauls. If you approve of our undertaking, you need not declare it to the world ; your silence shall be interpreted as consent given to the honourable body of Mutes, and in particular to      Your humble servant,

NED MUM.

‘P. S. We have had but one word spoken since the foundation, for which the member was expelled by the old Roman custom of bending back the thumb. He had just received the news of the battle of Hochstet, and being too impatient to communicate his joy, was unfortunately betrayed into a *lapsus linguæ*. We acted on the principles of the Roman Manlius, and though we approved of the cause of his error as just, we condemned the effect as a manifest violation of his duty.’

I never could have thought a dumb man would have roared so well out of my lion’s mouth. My next pretty correspondent, like Shakspeare’s lion in Pyramus and Thisbe, roars as it were any nightingale.

‘MR. IRONSIDE,

July 28, 1713.

‘I was afraid at first you were only in jest, and had a mind to expose our nakedness for the diversion of the town ; but since I see that you are in good earnest, and have infallibility of your side, I cannot forbear returning my thanks to you for the care you take of us, having a friend who has promised me to give my letters to the lion, until we can communicate our thoughts to you through our own proper vehicle. Now you must know, dear Sir, that if you do not take care to suppress this exorbitant growth of the female chest, all that is left of my waist must inevitably perish. It is at this time reduced to the depth of four inches, by what I have already made over to my neck. But if the stripping design mentioned by Mrs. Figleaf yesterday should take effect, Sir, I dread to

think what it will come to. In short, there is no help for it, my girdle and all must go. This is the naked truth of the matter. Have pity on me then, my dear Guardian, and preserve me from being inhumanly exposed. I do assure you that I follow your precepts as much as a young woman can, who will live in the world without being laughed at. I have no hooped petticoat, and when I am a matron will wear broad tuckers whether you succeed or no. If the flying project takes, I intend to be the last in wings, being resolved in every thing to behave myself as becomes



Your most obedient ward.'

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N<sup>o</sup> 122. FRIDAY, JULY 13, 1713.

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*Nec magis expressi vultus per aliena signa.*

*Hor. i. Ep. ii. 248.*

IMITATED.

Not with such majesty, such bold relief,  
The forms august, of king, or conqu'ring chief,  
E'er swell'd on marble.—*Pope.*

THAT I may get out of debt with the public as fast as I can, I shall here give them the remaining part of Strada's criticism on the Latin heroic poets. My readers may see the whole work in the three papers numbered 115, 119, 122. Those who are acquainted with the authors themselves cannot but be pleased to see them so justly represented; and as for those who have never perused the originals, they may form a judgment of them from such accurate and entertaining copies. The whole piece will shew at least how a man of genius (and none else should call himself a critic) can make the driest art a pleasing amusement.

*The Sequel of Strada's Prolusion, lib. ii. prol. 6.*

The poet who personated Ovid, gives an account of the chryso-magnet, or of the load-stone which attracts gold, after the same manner as the common loadstone attracts iron. The author, that he might express Ovid's way of thinking, derives this virtue to the chryso-magnet from a poetical metamorphosis.

'As I was sitting by a well,' says he, 'when I was a boy, my ring dropped into it, when immediately my father fastening a certain stone to the end of a line, let it down into the well. It no sooner touched the surface of the water, but the ring leaped up from the bottom, and clung to it in such a manner, that he drew it out like a fish. My father seeing me wonder at the experiment, gave me the following account of it. When Deucalion and Pyrrha went about the world to repair mankind by throwing stones over their heads, the men who rose from them differed in their inclinations according to the places on which the stones fell. Those which fell in the fields became ploughmen and shepherds. Those which fell into the water produced sailors and fishermen. Those that fell among the woods and forests gave birth to huntsmen. Among the rest there were several that fell upon mountains that had mines of gold and silver in them. This last race of men immediately betook themselves to the search of these precious metals; but nature being displeased to see herself ransacked, withdrew these her treasures towards the centre of the earth. The avarice of man however persisted in its former pursuits, and ransacked her inmost bowels in quest of the riches which they contained. Nature seeing herself thus plundered by a swarm of miners, was so highly incensed, that she shook the whole place with an earthquake, and buried the men under their own

works. The Stygian flames which lay in the neighbourhood of these deep mines, broke out at the same time with great fury, burning up the whole mass of human limbs and earth, until they were hardened and baked into stone. The human bodies that were delving in iron mines were converted into those common loadstones which attract that metal. Those which were in search of gold became chryso-magnets, and still keep their former avarice in their present state of petrification.'

Ovid had no sooner given over speaking, but the assembly pronounced their opinions of him. Several were so taken with his easy way of writing, and had so formed their tastes upon it, that they had no relish for any composition which was not framed in the Ovidian manner. A great many however were of a contrary opinion; until at length it was determined by a plurality of voices, that Ovid highly deserved the name of a witty man, but that his language was vulgar and trivial, and of the nature of those things which cost no labour in the invention, but are ready found out to a man's hand. In the last place they all agreed, that the greatest objection that lay against Ovid, both as to his life and writings, was his having too much wit, and that he would have succeeded better in both, had he rather checked than indulged it. Statius stood up next with a swelling and haughty air, and made the following story the subject of his poem.

A German and a Portuguese, when Vienna was besieged, having had frequent contests of rivalry, were preparing for a single duel, when on a sudden the walls were attacked by the enemy. Upon this both the German and Portuguese consented to sacrifice their private resentments to the public, and to see who could signalize himself most upon the com-

mon foe. Each of them did wonders in repelling the enemy from different parts of the wall. The German was at length engaged amidst a whole army of Turks until his left arm that held the shield was unfortunately lopped off, and he himself so stunned with a blow he had received, that he fell down as dead. The Portuguese seeing the condition of his rival, very generously flew to his succour, dispersed the multitude that were gathered about him, and fought over him as he lay upon the ground. In the meanwhile the German recovered from his trance, and rose up to the assistance of the Portuguese, who a little after had his right arm, which held his sword, cut off by the blow of a sabre. He would have lost his life at the same time by a spear which was aimed at his back, had not the German slain the person who was aiming at him. These two competitors for fame having received such mutual obligations, now fought in conjunction, and as the one was only able to manage the sword, and the other a shield, made up but one warrior betwixt them. The Portuguese covered the German, while the German dealt destruction among the enemy. At length, finding themselves faint with loss of blood, and resolving to perish nobly, they advanced to the most shattered part of the wall, and threw themselves down, with a huge fragment of it, upon the heads of the besiegers.

When Statius ceased, the old factions immediately broke out concerning his manner of writing. Some gave him very loud acclamations, such as he had received in his lifetime, declaring him the only man who had written in a style which was truly heroical, and that he was above all others in his fame as well as in his diction. Others censured him as one who went beyond all bounds in his images and expressions, laughing at the cruelty of his conceptions, the

rumbling of his numbers, and the dreadful pomp and bombast of his expressions. There were, however, a few select judges who moderated between both these extremes, and pronounced upon Statius, that there appeared in his style much poetical heat and fire, but withal so much smoke as sullied the brightness of it. That there was a majesty in his verse, but that it was the majesty rather of a tyrant than of a king. That he was often towering among the clouds, but often met with the fate of Icarus. In a word, that Statius was, among the poets, what Alexander the Great is among heroes, a man of great virtues and of great faults.

Virgil was the last of the ancient poets who produced himself upon this occasion. His subject was the story of Theutilla\*, which being so near that of Judith in all its circumstances, and at the same time translated by a very ingenious gentleman in one of Mr. Dryden's *Miscellanies*, I shall here give no farther account of it. When he had done, the whole assembly declared the works of this great poet a subject rather for their admiration than for their applause, and that if any thing was wanting in Virgil's poetry, it was to be ascribed to a deficiency in the art itself, and not in the genius of this great man. There were, however, some envious murmurs and detractions heard among the crowd, as if there were very frequently verses in him which flagged or wanted spirit, and were rather to be looked upon as faultless than beautiful. But these injudicious censures were heard with a general indignation.

I need not observe to my learned reader, that the foregoing story of the German and Portuguese is almost the same in every particular with that of the

\* The Rape of Theutilla, imitated from the Latin of Favian Strada. By Mr. Thomas Yalden.



two rival soldiers in Cæsar's Commentaries. This prolusion ends with the performance of an Italian poet full of those little witticisms and conceits which have infected the greatest part of modern poetry.



END OF VOL. XVII.











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